

17-52
A chri-
Hall glasse of
christian reformation,
wherein the godly maye
behold the altered sta-
te of god in this our pre-
sent tyme.

of Collected by Stephen Bar-
man Minister.

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CCVM GRADVS VERO
ad hunc Regem Illustrissimum
per d. d. d. d.

1569

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• 2072

3 The Epistle to the Reader.



Enuing thee to vnderstand
(Christian Reader) the mani-
fest power of God in conside-
ring the inestimable mercy and
long sufferance of vs most mi-
serable creatures, who from
tyme to tyme proueth whether
we will flye from our wicked-
nes and frowarde blage of lyfe
oz no, and seying no amendmēt
ceaseth not, but forthwith pla-
geth vs: yea, and at the length
geueth vs ouer vnto our owne
wretched will, and beyng so deuoyd and frustrate from all hope
ioy and triumphant glory, we are assured as then of nothing but
euerlasting death and endelesse sorow. Wherefore I wishe all
faithfull christians to forsee and so to prouide in tyme, that nei-
ther popishe Antichrist, nor any rable of false vsurped powers
shall once be able to spurne oz kicke against the veritie and true
professours of the same. The holy apostle S. James speaketh ve-
ry louingly vnto all suche as geueth their mindes to godly exer-
cise and study, saying these wordes. *My brethren counse it excee-
ding ioy when ye fall into diuers temptations, forasmuch as you know
how that the trying of your faith bringeth patience, and let patience
haue her perfect worke, that ye may be perfect and sounde lacking no-
thing.* Herein the apostle sheweth vnto all men, that by patience
we must moderate our selues, as if the enemy shew rigorositie
oz tyranny, winne him by patience, but vse no superbitie oz re-
uengemēt, but yeld the cause vnto god, & which iudgeth rightly,
and he will in tyme be a defence vnto all such oppressed. *Vir du-
plex animo inconstans est in omnibus vijs suis,* a waneryng
mynded mā is vnstable in all his wayes. But most happy is that
man that endureth in temptation, for when he is tried, he shall
receiue the crowne of life which the lord hath promised to those
which loue him, and erre not my dere brythren. Euerie good gift

A.ij.

and

The Epistle

and every perfect gift is from above, and commeth downe from the father of light, with whome is no variablenes, neither is he changed into darkenes. Of his owne will begate he vs wth the worde of lyfe, that we should be the first frutes of his creatures, so that as long as we obey his preceptes and be zealous furtherers of his gospel, and allwayes continuing, then shall all such doers be assured of most happy saluation. Herein is plainly shewed vnto all, the estate of every degree by order of picture and signification, to the intent, that therby every christian Reader may the better see the disordered abuses which daily raueth amongst vs, and also the state of obedience by every picture in like sorte signified, that thereby every Christian may the better beware the deceivable suggestions of Sathan, that neither pardon nor munning, massinges or any other popish ceremonies, can any thing anayle as touchyng saluation: for if it were so, then Christes death was in vayne, and of none effect. Take hede therfore & cleane betyme to Christ & his doctrine, & leaue of fro such superstitio & faynings of men, & vse the counsaile of the holy apostle S. Jude, which sayth: Similiter & hi carne quide maculant dominatorem aut spernunt maiestates aut blasphemant. Likewise these dreamers defile the flesh, despise rulers, & speake euill of them that are in autoritie. But these speake euill of those they know not, & what thynges they know naturally, as beasts which are without reason, in those thynges they corrupt themselves. Woe be vnto them, for they haue followed the way of Balaam for lukers sake, and perishe in the treason of Choz. These are murmurers, complainers, walking after their owne lustes, whose mouthes speake proude thynges. They haue men in great reuerence because of aduantage. But ye beloved, remember the wordes which were spoken before, of the apostles of our Lorde Jesus Christ, how that they tolde you that there should be beguilers in the last tyme, which should walke in their vngodly lustes, these are makers of sectes fleshly, hauing no spirite, pray therfore dearly beloved, that God so rote out all such enemies which kicke against the truth of his gospel, & so arme
your

to the Reader.

your selues with the armour of God, considering that Satban is mosse buſieſt and full of rage in this oure tyme, as Saincte John in hys reuelation dothe manifeſtly expreſſe: That we all being armed with godlines may bee able to reſiſt in the day of our triall, and to be found vigilant watchemen aſpectyng the great and ſecond commyng of our Lorde Jeſus Chriſt. In the meane ſeaſon applying our mindes to the ſtudy of vertue, may be rich and plentiful in righteouſneſſe and hope of ſalvation. And ſo; that your myndes among many and earneſt penſiue and ſorrowful ſtudies might be reuined alſo in vertue. I haue put forth vnto your gentle conſiderations this my ſimple treatiſe, which in peruſing you ſhal well eſpy to be in effect as I haue named it.

This chriſtall glaſſe wherein we may learne godly refozmation, whoſe brightneſſe ſhineth not to the beholders therof in this world, a light to euery chriſtian man, but in the world to come a moſt precious and euerlaſting brightneſſe in endleſſe felicitie.

As I ſayd, a manifeſt ſhew of all couloured abuſes that raigue in euery ſtate, and ſet in the frame of moſt plentiful & Chriſtian examles. The ſubſtaunce wherof is the perfect glaſſe of godly refozmation, beautified with y^e chriſtall ſight of all celeftiall vertues, right fruitfull ſo; euery man to cary, and moſt nedefull ſo; this our preſent tyme. Thus gentle reader I bid thee moſt hartely farewell in him that lieth ſo; euer.

(¶¶)

By me Stephen Bateman Miniſter.





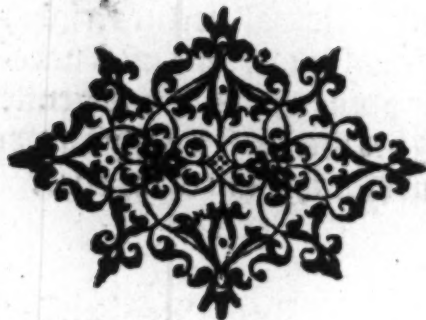
Faultes escaped.

In the description of *Wride*, the second page, the 16. lyne, read
for *Dedalus Icarus*, and for *Icarus Dedalus*.

In the epistle of the 2. part of this booke, & xx. line, for *so*, read for

In the 30. line of the description of *sayth*, and is *God*, read and
maker is *God*.

In the description of *Meritie*, is left out the sword that is signi-
fied in the figure.



The description of *Couetousnes.*

Aristotle.
Seneca.

*{ To delight in treasure, is a dangerous pleasure,
In a lyer doubtes, there neuer was goodnes.*



The signification of the picture.

THe deuill is Enuy, the swords in his hand betokeneth mischief, the purse couetousnes, the globe the world, the man in fooles weede signifieth carelesse couetousnes, a man being ouercome with Enuy and couetousnes, may be likened to a foole that is not able to rule himselfe, and so the ende is death.

B.i.

The description



Who so is enuious may be likened vnto Sathan: who are more foolisher the those persons the whiche are neuer satisfied wyth money. Money causeth mischief, mischief destroyeth þe soule. For as it is good to þe godly by vbling it by measure: so is it euell to the wicked, and bringeth displeasure. Money in þe hands of the enuious doth cause much bloudshed. Couetous enuy is to no man commodious, and without returne by spedy repentaunce bringeth to hel most odious. The enuious man that coueteth doth euer grudge at his neighbors prosperitie or welfare: he is frend to no mā, he loueth no mā, neyther is hyg miserable appetite at any time satisfied.

Eccl. 14

Eccl. 16

He that is wicked vnto himselfe, how should he be good vnto other men? How can such a one haue any pleasure of his goodes. Say not thou I will hide my selfe from God, for who will thinke vpon me from aboue, I shall not be known in so great an heape of people, for what is my soule among so many creatures. Behold, the heauen, yea, the heauen of heauens, the deepe, the earth, and all that therein is, shall be moued at his presence: The mountaynes, the hilles, and the foundations of the earth shall shake for feare, when God visiteth them, &c. Take this for ensample beware in tyme, from Sathans dyistes do thou declyne.

Antisthenes.

Of Courtousnes.

Antisthenes. *It is far better to chaunce among crows then flatterers:
For crows eat the dead, the flatterers consume the which are alive.*



The signification of the picture.

HE which sitteth with iiij. armes, two to deliuer & two to receaue: The iiij. hands signifieth, without reward there is little gotten, that is to say, those ij. handes that doth deliuer the writings, doth declare preferment for smal gaine, the other as deceit, and they receiue priuily.

B.ij.

There

The discription



There can be no greater mischief in a comō wealth then vn-satiablenesse or dissembling iustice. For where couetousnes is in þe harte once planted: there true lawes are eftsoones euell-fauouredlye racked. The couetous dissembler, will not be openly seene to receaue anye rewarde: but with ypocriticall gloses, he will be sure, eyther by countenaunce, or by some fayned frendship to bring his Deceauable purpose to passe, vnto such and of such there is no trauaile for him which meaneth truth, or for the poore, No peny, no Pater noster. The poore for lacke of substance oft loseth that, the which might do him good, þe rich speedeth, or him that hath ought yea and sometime the flatterer, also vnder coulour of such like frendship as may pleasure the like: and in the end their owne Deceivable couetousnes Deceiueth them. In the end there followeth ruine of their riches for open oppressiō, and without amendment in time, hell is their portion.

Eccle. 10. 1.

Osee. 5.

Despise not thou the iust poore man, and magnifie not the rich and vngodly, great is the iudge and mighty in honour, yet is there none greater then he that feareth God. O ye priestes, heare this, take hede O thou house of Israell. &c.

In time to beware I thinke it best,
for that shall bring thy soule to rest.

Of coueteousnes.

Diogenes. { The seruaunt serueth his master.
The wicked serues coueteousnes.



The signification.

THe two on hors back signifieth both estates struiuing for spirituall promotions, with sufficiency not contented, the bag in their handes is vnsatiable desire, the deuill flying out is temptation, and the ground opening vnder the is destruction. For when coueteousnes is most desired, then is death soonest stirred.

The description



Here is nothing more
pestiferous then pride..
For by pride, manne is
brought to most misera-
ble state. To bee both
proude and couetous, is
two mischiefes incurable,
in what estate soeuer
they be, and thend therof
is, wout speddy returne,
hell, death, and vtter de-

struction. And thus the auaricious man is moste
miserable.

John. 18. By auarice Judas betrayed our Lord and Sa-
uiour Iesu Christ: and finally, dispayred and so han-
ged hym self. *Luke. 23.* By auarice Dalila betrayed
Sampson, as it appeareth in the. 16. of the Judges.
By the which histories, it also appeareth, & auarice
bringeth men oft to perdition. The like auarice be-
twixt the popish spiritualty and temporaltie, yea and
in some professours of the verity, which hath brought
the common wealch into great miserie. God graunt
the like be not also found among the greater parte of
such as professe, or at the lest taketh on them & names
of Christians. Wherfore was Semei condemned to
death, but for his couetousnes. Because he departed
from Jerusalem, against the commaundement of his
Lord. Looke more of this in the. 3. boke of kinges the
2. chapter.

Themistocles.

Of Couetousnes.

Themistocles. { It is better to haue men, hauing lacke of money,
Then money hauing lacke of men.



The signification.

THe Eliphant signifieth, force or strength: the mā on hys backe vsury: the Flag or banner in hys hand, signifieth illusion, or vaine hoped time: the Wolfe deuouring the lambe, signifieth all such greedy oppressours as do oppresse the poore and indigent: the cofer vnder hys arme Mammon: the purse destruction: and he which leadeth the Eliphant, is Nigardship: and the rope the which he is drawn withall, is deceate. Whē greedy death doth force assaile, and Nigardship begin to flie: the pitie shall hys place possesse, & laud the name of God most hie.

¶ A.

The description



Anigarde, is among the couetous, and is most to be abhorred. For neither enuy deceit nor pride in coueting is or may be compared vnto the churle. The Usurer with the churle may well be compared. The vsurer without interest will lend to no man. The churle or nigard, is no longer quiet, then he

may be loking or telling his money, yea he wil starue himselfe rather the once diminish any part or portion therof, euer coueting and neuer satisfied: vsury wyth nigardship are alwayes together, and the one is neuer without the other. For they are both of one pro-
pertye. Firste, it is breeder of mischief, nurse to all errours, and stepdame to wicked enuy, and alwayes bond slaue to mamon, whē he seeth it, he thinketh neuer to haue inough of the sight thereof, and when he doth lende it, he is then neuer quiet till he seeth it a gayne, it is too innumerable to heare, the wickednes which followeth the vnsatiabie desire of money.

Psal. 15.

Ezech. 12.

He that hath not gotten his money vpon vsury, nor taken reward against the innocentes. The fathers haue eaten sower grapes, and their childrens teeth are set on edge.

Let these few ensamples conuert the greedy appetite of vnsatiabie desire to haue mony, for goods and mony were ordayned to serue man, and not to rule man,

Of Couetousnes.

Aristippus.

{ Get such riches that when the net is broken,
They may escape with thee.



The signification.

THese three on horsebacke signifieth the states of mé worldly minded : as Makeshift, Flattery, and Desire to haue . The foremost sheweth those persons of gentilitie that are not contented with sufficiency, and those are Makeshiftes : the second sheweth the Popish spiritualtie, those are Flattery : the third the yeomandry or francklin, who seeketh by the recouery of spirituall promotion from the dunghill to a gentleman, those are Desire to haue : the deuill is destruction : the net vnsatiable desire : and all these ride to the deuill their soueraigne for spirituall promotion.

C.j.

Like

The discription.



Like as coueteousnes is enemy to the body, by meanes of cares, in desiring stil aboundaunce, and thereby neuer satisfied : So is it most deadly to the soule & hatefull before God. For in what nation or countrey so euer it be eyther suffered or maintayned, nedes must grow out of the same such encombrāces amongs the common wealth, that without foresight in time it cā not otherwise chuse but grow not only to the bodies of those instruments vexation of mind: but also to the soul endles destruction. flattery, Makelshifte, & Desire to haue, these as seruants, first, to parciality, and then by obtaining that which by such is required, vn satiable desire so much inflameth their harts, that no respect of person is fauoured, but those whose pursse bottomes are neuer vncovered. God graunt to those whiche in these dayes remayne, that they maye see the state of ech degree so amended, that vnto whome preferment appertaineth, to prefer, without y volup-
tuous desire of vile auarice. And that those pastors which are dayly labourers in Gods vineyarde may be so prouided for and looked vnto, that no greedy bi-
per by money or fee, may be suffered to displace the true shephearde of his righte. The common practise (among many) is, no soner any spiritual liuing to fal,

Of coueteousnes.

(so diligently they watche) that eyther by hooke or crooke, by giftes and large proffers, they neuer cease sute or suing for, till it be by such obtayned, and that being obtained: they are not ashamed to say without spirituall prefermente it were not possible for them to keepe house. Saynte Paule in the fifth of the Thessalonians sayth. *I beseech ye brethren know them which labour among you & haue the ouersight of you, that ye haue them in reuerence for their worke sake and be at peace with them.* Surely those which for luters sake wil rather prefer the temporall mā before the spirituall, hath no small accompt to render whē he shal come before the iudge of quicke and dead, when for his wicked doyng he shal reape not onely death of body, but in body and soul (without speedy repentaunce) endles destruction. God for his mercies sake so open the harts of all magistrates that such greedy vipers may be subuerted. *Deride not that which is for thy health, least haply in thend thou decrease thy welth. Where welth doth decrease there sorrowes doth grow, therefore do in time the truth learne to know.*

1. Thess. 5

The property of the viper is. the small biteth of the mals head and the yong gnaweth the mothers out of their dammes belly.

C.ii.



The description

Salomon.

{ A wrathfull person prouoketh contentions:
But he that is patient appeaseth debate.



The signification.

THe Bore signifieth Wrath, and the mā on his backe mischiefe: the Pope in the Flag destruction, & the Flag vncertaine religion, turning and chaunging with euery blast of winde: the man killing him selfe desperation: the woman madnes.

Of Wrath.

10



A Seneca sayth: Ire troubleth the vnderstanding of the creatures, and therefore it is needefull to bee taken heede of. Ire accustomed maketh a man to come out of his witte. Also ire doth most hurt vnto himself, and gedreth discord & all enuie, & causeth reason to perishe. Ire hath so much done, & it hath brought men to desperation, and in the end haue haged themselues. Also among the godly there hath bene anger oz irefulness found, as when occasion hath bene geuen. As for example: Moyses was angry agaynst the children of Israell because they kept Hanna against the commaundement of God, as it appeareth in the .xvi. of Exodus: and also for that they did worship the calfe: in somuch that he brake the tables of the commaundements, as it is written in the .xxij. of Exodus. Also Neemias was wroth againste them that committed vsury. Looke in the .xiiij. of Neemie. *Chitofell.*
Ajax.

This kind of anger oz irefulness, farre differeth fro wrathfull ire, because that the one may rule him self, and the other not. In wise men the countenance irefull maketh the offenders afrayd: but willfull wrath cannot once rule himself. A wyle mā in his anger remembreth counsell: but the wrathfull person telleth out all, and estones to his owne destruction.

C. iij.

Antisthenes.

The discription

Antisthenes. { Envy eateth a man,
As rust consumeth yron.



The signification.

THe Asse signifieth wrathfull iustice. The mā that is drawē away Truth. Those that draweth Truth by the armes Flat terers. The Frier, lies, & the associate with the Frier, Periury.



Etter is the poore that li-
ueth godly then the blasphe-
mer that is but a foole. A
foole hath no delight in vn-
derstandinge, but onelye in
those thinges, wherein hys
hart reioyseth. Riches ma-
keth many frendes, but the
pore is forsake of his neigh-
bour. A falsse witnesse shall
not escape. One witnesse shall not

Prou. 19

Deut. 19.

Prou. 17.

risse againste a man for any manner
sinne or for any manner faulte that he offendeth in. A wicked iudge
geueth audience to false lippes, and a frowarde person geueth eare to a
disceitfull tounge. There can be no greater plague then to
haue an Alse to beare autozity. For by such commeth
much dissention. Among all Alses, the religious Alse
of late being in autozity hath done moste harme.

By the
Alse is met
the cruell
Antechrist
Mans.

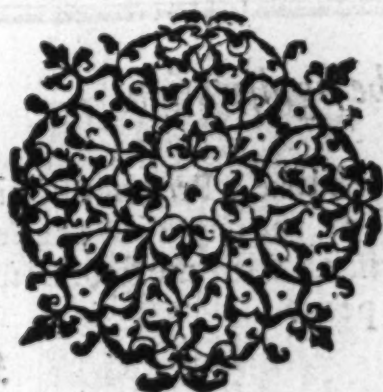
While ye haue light, beleue in the light, that ye may be the children
of light. Whosoever shall endure to the end shall be safe. Be ye ready for
the sonne of man will come at an houre, when ye thinke not. Who shall
lay any thing to the charge of gods chosen, it is God that iustifieth, who
is he that can condemne.

Iohn. 12

Mark. 13

Luk. 12

Rom. 8



The description

Pythagoras.

*They which to slaunders or to kill,
The dead haue their delight:*



The signification.

THe man which standeth lyke a Prophet signifieth godlines: the Fryer treason: the cup with the Serpent poyson: the other which striketh with the sworde murder: and he which is wounded is peace.

Nothing

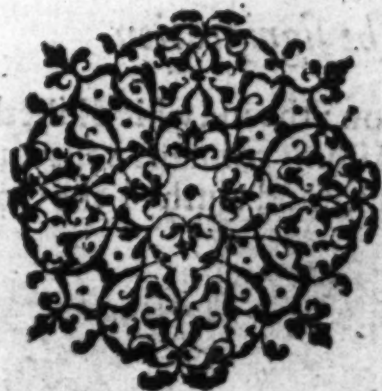


Nothing may be more greivous then wrathfull treason : because the imaginations therof be endlesse, it may therefore bee likened vnto the venim of þe Serpent Aspis whose poyson is vncureable. Yet notwithstanding as wrath is deadly, so is it trayterous: and vnto hym that bleth it double death, not onely to the body but also to the soule. Example of Joab, who trayterously slue Amason, as it appeareth in the xx. chapt. of the second booke of the Kinges, who shewing a countenance of frendlines, sodainly strake him into þe body þe he Died.

Faythfull are the woundes of a louer : but the kisses of anemie are *Prou. 27.* cruell. He that prouideth for an others destruction, let hym bee sure *Tullius.* that a lyke pestilence is prouided for hym. Therefore in time beware and consider, and remember ech estate, that Sathan the authoz of all euill do not entise thee: but in all temptations call to God and he will helpe thee.

D.j.

Are



The description

Are lyke such dogges in fury,
That at Stones doe barke and bite.



¶ The signification.

THe Pope is oppression : the mā which killeth is crueltie:
those which are a killing constant religion : the three
kneeling loue furtherance and truth to the Gospell. &c.

Amongest



Amongest men of authoritie there can bee no greater terrour, then to the subiecte to shewe crueltie. The vaine glory of thys worlde is a deceptfull sweetenes, and may bee likened to the Popes superbius crueltie, an vnfruitfull labour, a continuall feare, a dangerous advancement, a beginning without prouidence, an end

*Aug-
stinus.*

without repentance. Therfore there is not so much ioye in climbing vpward, as there is sorrow in falling

*Ambro-
sius.*

hard downward: nor so much roume after victory, as after ruine reproch of follie. Therefore bee sure with what measure is mette to others, the same to be measured againe. If these sentences had bene, and were, of the enemies of Gods Gospell well considered, truly they would not haue shewed so much crueltie in shedding so much innocent bloud as they haue done, and continually seeke to do. What should hee that is

*Ambro-
sius.*

strong auant of his strength, who bodily sicknes bringeth to feblenes. Therefore in tyme foresee and amend: if not, the fall will bee the greater. Concerning a further setting forth of the Romish Church and crueltie, I referre it to other authors which speake therof sufficiently.

D.ij.

Great



The description

Great griefe assailes the Lecherous minde : of such as doth the youth alare:
More worse then beastes I do the finde : such youth to lechery to procure.



The signification.

The Goate signifieth Lechery : the woman Whoredome : she which leadeth the Goate by the beard is meretrice, the baudie : and the deuill *Nicticorax*, a blinde guide or deceauer.

Lechery

Of Lechery.



Lechery in all estates is better enemy to vertue, and an offence to the body. It causeth all mischief & discord, not only betwixt man and wife, but also it engendreth dreadfull hate & endlesse destruction, both to the body living, and also to the soule everlasting.

Valerius in his 4. booke, declareth of one Sophonides, who in his old age, sayd to one which demasked of hym, if he were any thyng lecherous: His answer was, willing hym to haue other matters to speake or talke of: for (sayth he) I haue had great victory, for that from my tyme to thys present, I haue vanquished that, which otherwyle would haue vanquished me. Looke in the 34. chapter of Genesis, *Gen. 34.* and there is manifestly shewed the punishment for adulterers. When Dina the daughter of Lea, which she bare vnto Jacob, went out to see the daughters of the land: whom when Sichem the sonne of Hamor the Heuite Lord of that countrey sawe, he took her, and lay with her, and forced her. And when Jacob heard that his daughter Dina was defiled, hee with his sonnes ceased not to auenge the crime committed: so that Simeon & Lewi her brethren took ether of them his sworde, and went into the citie, and slue all that was male, and also Hamor, and Sichem his sonne. &c.

D. iij.

Looke

The description

Looke also in the second booke of the kinges the 12. chapter : of Ammon, who for Defiling of hys sister Thamar, was destroyed by hys brother Absolon. Consider also the horrible plague that fell vnto those which had comitted horrible adultery with the Leuites wife : looke in the 20. chapter of the Judges. Moreover, what was the cause of the Lordes threatening agaynst the Amniuites ? It was for the wicked sinne of whoredome. Who caused Joseph to be imprisoned ? Euen the lecherous desire of his mistresse: as it appeareth in the 39. chapter of Genesis. Therefore lechery doth not onely cause offence by actuell Deede, but also in inward thought to such as doe desire the same. Looke in Math. 5 : Who so looketh on a woman and lusteth after her, hath committed adultery already in his hart. Flee from sinne as thou wouldest flee from a Serpent : if not, bee thou sure, what soeuer thou bee, not to haue fellowship with the faythfull.

Worfe



Of Lecherie.

Worse then a Pharesite I may them call : Which lawfull marriage doth disclaine:
And seekes the truth to bring in thrall : all such doth Satbā quit their paine.



The signification.

THE Fryer is *Fallax* : the Nunne *Dedecus* : the deuill in the tree superstition: and the other deuill *Dicax*, a reprocher of wickednes, and a rayler agaynst the veritie,

Fornication

The description



1. Cor. 10.

1. Cor. 7.

1. Cor. 6.

Heb. 13.

1. Cor. 5.

Augusti-
nus.

Tullius.

Fornication ought to be
eschewed. Looke in the
1. Corinth. 10. chapter.

The people satte downe to eate &
drinke, and rose up to play. Nei-
ther let vs be defiled with forni-
cation, as some of the were defi-
led with fornication, and fell in
one day xxiiij. thousand. There-
fore to auoyde whoredome, let
euery man haue his owne wife:
and let euery woman haue her
husband. Euery sinne that a mā

doth, is without the body: But he that is a fornicator, sinneth agaynst
hys own body. Wedlocke is to be had in honour amōg all mē, & the bed
undefiled. As for whorekeepers & adulterers God will iudge. There ge-
teth a common saying, that there is fornication among you, and such for-
nication, as is not named among the Gentiles: that one should haue
hys fathers wife. And ye swell, and haue not rather sorrowed, that
hee which had done thys deede, might bee put fr. v among you.

Therefore flie thys horrible sinne: and as for such as
will cōdemne the lawfull estate of Matrimonie, and
honest mariage of godly Ministers: such chaste and
maidenly prelates of their doinges, shall bee shewed
as followeth in the fourth part of this treatise of Le-
cherie. Fornication is enemie to God, and enuieth
vertues. It consumeth all substance, and deliteth in
the appetite present: it letteth that a man can not
thinke on pouertie, which is not long absent.

If we will consider the excellencie of mans nature, and the dig-
nitie therof, we shall well perceane how foule and dishonest a thyng it
is to bee resoluēd in fornication, and to liue wantonly. Contrarywyse,
how honest and fayre a thyng it is to liue temperately, continently, sad-
ly, and soberly.

Of Lecherie.

When Dauid the King, by fight had desired: the wife of Urias to fulfill bys lust:
He was by the Prophet therfore reprov'd: Urias in the forward being slaine first.



The signification.

These two armyes signifieth the striving of the fleshe a-
gainst the spirite: all worldlynes is confounded: and
happy is he that fighteth by fayth divine unto the end.

As

The description



In the two chapters of Le-
chery and fornicatio, is descri-
bed the wretchednes of þ hor-
rible sinne: so in adultery and
rape, shall be rehearsed þ won-
derfull calamities and losse of
countreys, with the ouer-
throwing of kingdomes, to
the cleane secludyng or cut-

ting of, of all such as haue bene maintainers of the
same. Adulterie is the violation of the fayth pro-
mised in mariage, the which thing is forbidden

Exod. 20. vs: Thou shalt not breake wedlocke. Adulterers are stoned

Dent. 5. to death. Susanna had leauer die then to com-

Luk. 18. mitte adultery with the two false Judges. Adultery

Dan. 13. is cause of procuring of other mens death, as it ap-

peareth in the xi. chapt. of the second booke of kinges.

Dauid the king comitted adultery with Bethsabe

the wife of Urias the Hethite, and also caused Urias

to be put to death, being slaine in þ forefront of Joabs

hoste. The Prophet Nathan being sent of the Lord,

reproued the king because of his wickednes. Also S.

John the Baptist reproued Herode for lying with his

brother Phillips wife, saying: It is not lawfull for thee to

Math. 14 haue her. An harlot will make a man to begge his bread, and a wo-

Prouer. 6. man will hunt for the precious life. All bread is sweete to a whore-

Eccle. 23. monger: hee will not leaue of till hee haue his purpose. So lyke-

wyse the wylie craftes of Sathan doth so stirre the

mindes of the disobedient sort, that they are careles,

minding neither to amend their folly, nor suffer o-

thers to auoyde the same, but headlong goeth forth

in the demonaicall lawes as brute beastes, and at no

tyme satisfied.

Prouerbes,

Of Lechery.

Prover. 5. *A Whore is a deepe grane: and an harlot is a narrow pit.*
 bes. 23. *She larketh like a theefe: and bringeth vnto her such as be full of vice.*



The signification.

THese foure sitting banqueting, signifieth fleshly delight:
 and the list which is apparelled lyke a woman with a cup
 in her hand, and whose legges are like vnto a Serpent, is cal-
 led *Philogines*, a lover of Lechery: the enp horror: the leggs
 destruction: the men fighting murder: and hell the place
 for such offenders, whose continuance is endless.

E.ij.

when

The description



Rom. 1.

Hieroni-
mus.

Luke. 15.

Abessa
of Bethell
was widge
in Israhell
about thys
tyme.

When man is geuen to the
Sodomieall lust, then cometh
miserie to the body,
sorrowe to the life, & death
to the soule. S. Paule in
his Epistle to the Romaines
sayth: that to delight in o-
ther mens sinnes, is grea-
ter offence then to sinne thy
selfe. Therefore as sinne
is horrible to hym that of-
fendeth: so is it more gre-
uous to those that are maintainers of the same.
That which thou art ashamed to speake, bee also ashamed to thinke.
Euill thoughtes bringeth euill factes, whereof ensu-
eth greuous offence. What was the cause that the
Prodigall sonne came to such misery? Because he de-
lighted to company with harlottes and inordinate
liuers. Sodome and Gomorra were destroyed be-
cause of adultery, lechery, fornication, rape, and inu-
olate rauishing, which is most horrible. What mis-
chiefe fell among the Romaines after that Tarqui-
nus Sextus had violated Lucrecia by hys Sodo-
mieall will? Hee was bitterly exiled, and neuer after
was there any kyng: and she after for sorrowe slewe
her selfe. What monstrous slaughter fell among the
Troyans & Grecians? First the Grecians rauished
Hesiona, the daughter of Laomedon king of Ilion.
And Priamus stole away Helene the wife of Mene-
laus king of Lacedemonia, whereof came the bitter
ruine and destruction of Troy. Let these few exam-
ples guide thee from all such mischiefes.

Where

Of Gluttonie.

Where murther is suffered not scene to in time,
There mischief encreaseth and bringeth to woo:
All such as to Bacchus doth honour diuine,
Shall soone bee bereft their goods to fergoe.



The signification.

These which are fightyng, signifieth incontinence: he which is slaine hazarde: and death: and the one which goeth out with hys sword in hys hand *audax*, one past grace, or a murtherer.

The description

Regū. 16.



N the xxvj. yeare of Asa King of Iuda, beganne Ela the sonne of Baasa to raigne ouer Israell in Thirza y. yere. And hys seruant Zimri (which was captaine of halfe his Chariots) conspired agaynst him, as hee was in Thirza drinking: and was dronken in the house of Arza steward of his house in Thirza. And Zimri came and smote hym, and killed hym in the

xxvj. yeare of Asa King of Iuda, and raigned in hys stead.

2. Reg. 13. Amnon being dronken was slaine of his brother Absalon. Also Holofernes was slaine by Iudith in hys dronkennes, as it appeareth in p̄ ruij. of Iudith. Noe

Gen. 9. being dronken was mocked of hys sonne Cham. Also

Ouid. lib. 14. Polyphemus a monstrous Gyant, was in hys dronkennes destroyed by Ulixis. Therefore dronkennes

doth not only surfet the body for a time, but also breedeth extreme malady, & maketh a man to forget reason, and causeth bloudshed & wilfull murder: so p̄ it is not onely a griefe to the body in thys world, but also an endles sorrow in the world to come. when p̄ Philistines had gotten Sampson, & also had determined

Judges. 17 to haue bene mercie, & to see Sampson to play before thē he being blind: they reioyced in their God Dagon, beleving p̄ he had deliuered Sampson into their handes: they being in their iollitie, were by Sāpson sodainly destroyed, in shaking their house all to peces vpon thē. Drunkardes shall not possesse the kingdome of heauē. &c

Cor. 6.

When

Of Gluttony.

When greedy gluttony seeketh his ease, forsaking true labour which is most fitte:
Then followeth Podagra with her disease, to utter ruine she doth them knitte.



The signification.

The woman is Podagra: the naked man with the barrell on his legge is Prodigus: the other with the grapes in his hand is ruine: the cordes are force to destruction: and are led by Podagra, the gowte.

what

The description



Tullius.

Ecclesia.

Boetius.

What thing in a mā is best? Reason: for
by that he goeth before beastes, and fol-
loweth the Gods: wherefore a perfecte
reason is that good which properly be-
longeth to man, all other thinges is to
hym common with beastes: if he bee strong, so is the
Lyon: if he be fayre, so is the Decocke: if he be swift,
so is the hōse. I do not say y in enery of these things
the other surmounteth hym, for I seke not that thing
which is most excellent in hym, but that which is his
owne, and belongeth properly to hym: for as he hath
substance, so hath the trees: and as he hath volunta-
ry mouing, in lyke wyse hath not onely the beastes,
but also the wormes: if he haue a voice, so hath Dogs
and much louder: the Egles more sharpe and per-
ching: the Bull much greater: the Nightingale swe-
ter. The what thing properly is a mans owne? sure-
ly reason: for that being in the right course & perfect,
maketh a man full of felicitie. A Drunken workeman
shall neuer bee rich: and he that setteth nought by a
little, shall by a little and a little come vnto nothyng.
wyne inordinately taken, troubleth mans reason,
maketh dull vnderstanding, and corrupteth the bo-
dy, and engendreth noysome diseases, as the goute,
empostum, pluresies, caterns, palsies, & dropsies, with
such lyke: and also infebleth remembraunce, sendeth
in forgetfulness, poureth in errours, & byngeth forth
suggishnes.

When



Of Gluttony.

{ When prelates to wyne doth geue their delight,
To vanquish the truth which shines so cleare:
Then followeth death with all hys might,
Them to prynces, and payes their hyre.



The signification.

THe Priest signifieth *Newer*, neyther hoate nor colde: the man in the barrell vn-satiabie desire: the bookes torne vn-writtē verities: the Nunne light credence in beleuing the same.

ff.

How

The description

Eccle. 31.

Osea.

Luk. 21.

Eccle. 37.

Ephe. 5.

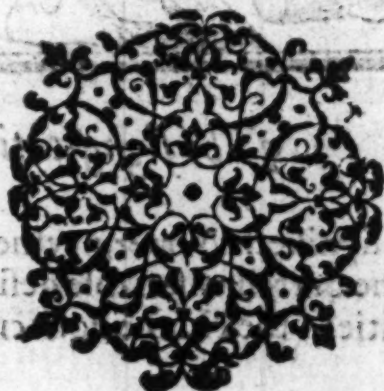
Prou. 31.

Prou. 23.

Eccle. 31.



Ow sufficient vnto a learned man
is a small quantitie of wine? so that
in sleepe he shall not bee sicke ther-
of, nor feele any paine, Lecherie,
wine, and facietie, consumeth all
wyse dome. Take heede to your
selues, least your hartes bee ouer-
come with surfetting and drunc-
kennes, and cares of this life, and
so the day come vpon you vnwares.
Be not greedie in euery eating, and
bee not to hastie vppon all meates.
For excesse of meates bryngeth
sicknes, and gluttonie cometh at the last to an vnmeasurable beate.
Take heede therefore that ye walke circumspectly: not as vnwise, but
as wise men, redeeming the tyme, because the dayes are euill. Wherefore,
bee ye not vnwise, but vnderstand what the will of the Lorde is, and
bee not drunken with wine, wherein is excesse. It is not (I say) for
kinges to drinke wine excessiuely, nor princes stronge drinke (for there
is no secreete where drunkennes raigneth) least they being drunken, for-
get the laws, and peruerthe the iudgement of all poore mens children.
Who hath woe? who hath sorrow? who hath strife? who hath brow-
ling? and who hath woundes without cause? or who hath red eyes?
euen they that bee euer at the wine and seeke excesse. Bee not thou
a wine bibber for that hath destroyed many a man. The fire proueth
the hard yron: euen so doth wine proue the hartes of the proude.



Of Gluttony.

All such therefore as peruers' bee : and seekes to maintaine their estates
Without repentance straight shall see : the endles woe and dreadfull gate.



The signification.

The two foremost exesse, the king maineinance, the
Frier sufferance : and *Backus* the god of wyne : the Beare
force : the seruing man riot : and the Popishe priestes
dye.

f.ii.

Gluttonie

The description

Rom. 13.

Eccle. 23.

Eſau.

* Heb. 12

Gen. 25.



Gluttonie is the worke of darknes: let vs not therfore be geuen vnto it, but let vs set against it the prayer that is written in the 23. chapter of Ecclesiasticus. As Eſau, *which

for one meſſe of meate ſolde his byrthright. For ye know how that afterward, when he would by inheriſance haue receaued bleſſing, hee was put by, for hee found no place of repentance, though hee ſought for it with teares. Thus by example it is manifeſt, that gluttony looſeth the memory, and cauſeth many a man to promiſe that which after he repenteth. Gluttony is neither ſatiſfied: and when the belly is full, then doth the body craue reſt. Gluttony loſeth firſt memory: ſecondly conſumeth ſubſtance: and thirdly, Gods vengeance and wrath falleth vpon ſuch diſobedient liuers. Example of the childre of Iſraell, who being not ſatiſfied with the Lordes prouiſion, grudged, and ſhortly after ſo much prouoked the wrath of God, that they were deſtroyed, the meate being in their mouthes. Thus therfore as the Lord is a reuenger of the gluttonous: even ſo is he alſo of the ſuperbious, and all other offenders: as Diues was puniſhed & had his reward, ſo alſo ſhall be all thoſe that in time haue no regard.

Exod. 16.

Luk. 16.



Of Sloth.

*As sluggish sleep the tyme doth spend: and loytering lasses no paine will take:
So fire consumes them in the end: as filthy varmin the idle forsake.*



The signification.

HE which lyeth a sleepe in hys bed, signifieth sloth in hearing of the worde: the fire burning about him, signifieth Gods wrath, which consumeth hym through hys slothfull negligence: and he which lyeth dead, with the varmin creeping from hym, is filthy behaviour and idle life, whose end is also miserable.

f. iij.

The

The description



The omnipotent God, & plasma-
tor of all creatures, neuer cea-
seth, but still laboureth by hys
holy spirite, in þ hartes of the
faythful, to draw & procure the
to al vertuous studies & exerci-
ses, as most best seemeth hym,
among all estates, as well þ tē-
poral as spiritual: not þ he hath

any neede of man, but þ he seing man so subiect to all
deformed vices and vanities, oft stirreth hym by hys
holy spirite to repentaunce: for as hys Godhead is
incōprehensible, so hys mercies are also innumerable.
Therfore flie sinne, and geue not thy selfe to sloth and
idlenes, least thou by long sleeping ouerpasse the
houre, and so be shutte out. A man negligent, is as a
land that is barren. Also Cato reproveth sluggish-
nes as a vice most deadly: Plus vigila semper nec somno
deditus esto: Nam diuturna quies vicijs alimenta ministrat.
Delight not in sloth, but frō sleepe sone arise: for rest &
idlenes is mother of all vice. Also, a mā negligent and
slothfull, is as a dead mā, & alwayes apt to great mis-
chiefes. There is also an inward sloth or sluggishnes,
and that is when a man by desire of worldly goods &
promotions, cleane forgetteth his creator, and remē-
breth more þ goods of this world, then þ life to come.

Percius
in hys
Satires.

Cato.

1. Tim. 4. S. Paul to Timothe sayth: Take hede unto thy self, & unto
learning, & continue therein: For if thou shalt so do, thou shalt saue thy
selfe, & them that heare thee. Miserable are the daies of the
sluggishe and sleepe bagabondes as will not worke,
nor once geue them selues to labour, whose dayes are
dolefull, and endes most odious and hatefull.

The

Of Sloth.

The sleepe minde doth tyme forget : and youth to toyes do most desire :
So tyme once paste is hard to fet : to late in age learning to require :



The signification.

HE which sitteth sleeping signifieth slothfulnes amongst teachers, whose desire being satisfied, careth not for the charge : the children idlenes, whose mindes without a carefull tutor, are bent to nothyng but ease and vanities.

Dur

The description



Math. 26

Math. 13

Our Saniour Christ rebuked his Disciples, when he came and founde them a sleepe, & sayd vnto Peter: What coulde ye not watch with me one houre? watch and pray, that ye fall not into temptation: the spirite is ready, but the flesh is weak. Also, the kingdome of heauen is lyke vnto a mā which sowed good seede in his field. But while men slept, there came hys enemye, and sowed tares amōg the wheate, & went his way.

Quinti-
lian.

2. King. 4

Judg. 16.

Ouidius
Metam.

which signifieth þ negligence þ mē haue in þ thinges belōging to God, which is by þ carefulnes of riches & pleasures of thys world. Quintilian sayth, þ naturall sinne foreseeth sloth & idlenes. Ishbosheth was slaine by Rechab & Baanah in his sleepe. Sampson by sleeping lost þ lockes of hys head, whereby his great strength was diminished, & so takē of þ Philistians. Ouid declareth in his first booke, of one Argus, who had an hū- dred eyes, & alwaies whē he slept, certain of his eyes were open & saw, so þ at no time he might be found with all on slepe: But Mercury by his subtil musick, brought Argus in so sound a sleepe, þ he strake of hys head, & so deliuered I o, þ before was transformed into a Cow. There be many þ haue an hūdrēd eies, for they see very cleere, & haue also quicke wittes, and perfect vnderstādinges: but neuertheles Mercury, that is to say, the world, oft bringeth them a sleepe: and then the Cow, that is to say, the flesh, is lost and perisheth.

Prov. 10. An idle hand maketh poore, but a quicke labouring hand maketh rich.

Theo-
phrasia.

Time is the most precious thing that is.

Of Sloth.

*All such as will not labour in time : but spend their dayes in idlenes :
Full soon are caught up with the line : of sorrowe, paine, and wretchednes.*



The signification.

HE which standeth by hys tooles, signifieth the dissembling labourer, who mindeth to worke no longer then his commaunder standeth by, and when there is none to controle hym, then hee loytereth as before . Of such idle labourers there are to many.

The description

Prou. 19.

Prou. 20.



S smoke is vnto y^e eyes: euen so is a sluggish person to them that send hym forth. A slothfull person shutteth hys handes into hys bosome as into a pot, and will not take paine to put it to his mouth. A slothfull body will not go to plough for colde in the winter: therfore shall he go a begging in the Sommer, and haue nothing. Delight not thou in sleepe, least thou come vnto pouer-

tie: but open thine eyes that thou mayest haue bread. Thus gentle reader, mayest thou see the mischief and vnhappines that ensueth sloth. When Eneas came from the siege of Troy, hee arriued in Carthage, there for a tyme to solace hym selfe: and as he walked, y^e Quene of Carthage, whose name was Dido, espying y^e comely personage of Eneas, was therewith inflamed. And when they had talked togethers, and sociated them a certaine space, the sayd Eneas departed into Italy, and there was long tyme absent from the presence of Dido, who waxed displeasent at his sloth and forgetfulness, saying, that the cause of hys absence without speedie returne, would be cause of her death. Eneas not regarding the letter that Dido sent, but being loth to iourney, remayned still in Italy. In the meane tyme, Dido slue her self: and whē Eneas knew of her death, then he lamented y^e he had not come before her death. Some writers say that Dido builded Carthage, and Eneas was dead iij. C. yeaeres before the buildyng of Carthage: therfore it was not that Eneas, but some other. S. Augustine writeth of y^e same, Confessionum in fine.

Great

Of Sloth.

Great grieve it is the learned to see : in slothfull rest to spend their dayes :
Such may be likened to dronebees : that sucke the sweete and go their wayes.



The signification.

HE which rydeth on the Asse signifieth sloth, as well amōg
the chiefest as among the lowest : the Fryers weede and
Beades signifieth hypocrisie and lothsomnes of the truth.

¶ Sloth

The description



Loth among the spiritual, is much to be repressed, & spoke of in all such as do not thankfully apply the giftes that God geueth the, to their brothers profite. From such God will take hys giftes, & will make the boyde of al ghostly vnderstanding.

Math. 25

The kingdome of heauen is like vnto x. virgins, which tooke their lampes, and went to meete the bridegrome. Five of them were folishe, and v. were wise. The folishe tooke their lampes, but tooke no oyle with them. But the wyse tooke oyle with them in their vessells, with their lampes also. While the bridegrome tarried, they all slumbred and slept. And euen at midnight, there was a cry made: beholde the bridegrome commeth, goe out to meete hym. Then all those virgins arose, and prepared their lampes. And the folish sayd vnto the wise: geue vs of your oyle, for our lampes goe out. But the wise answered, saying, not so, least there bee not enough for vs and you: but goe ye rather to them that sell, and bye for your selues. And while they went to bye, the bridegrome came: and they that were ready, went in with hym to the wedding, and the gate was shut up. Afterwardes came also the other virgins saying: Lord, Lord, open to vs. But he answered & sayd: verely I say vnto you, I know you not. Watch therefore: for ye know neither the day, nor the houre, when the sonne of man shall come. The lampes signifie such dead fayth as S. Iames Declareth to bee in deuills and rotten trees which bring forth no fruite. we ought alwayes so to liue, euen as though we should depart presently.

Watch.

Ennio



Of Ennie.

Ennie seeketh where to finde : to hurt bys neighbour if he can:
And neuer ceaseth but to purloyne: which hath bene the vndoing of many man.



The signification.

These two me signifieth, the one a true labourer, the other an envious deceauer : he which soweth the ground is diligence of mind in sowing the seedes of veritie : but he which stades pouring the corne into the water, signifieth a deceitfull person, seeking by all meanes to waste and spoyle the seedes of veritie : the byrdes signifie the faythfull followers of the veritie.

The description

Gen. 4.

Gen. 38.

1. Reg. 18

Dan. 6.



Enuie ought to be put out
fro all men: for by enuie
many men cōspire their
owne death, and come
to vtter destruction. Ex-
ample of Caine that slue
hys brother Abell, and
therefore the Lorde sayd
to Caine: Now art thou
cursed from the earth. &c. By
enuie Ioseph was solde

of hys brethren into Egypt. Thowwe enuie Saule
would haue slaine Dauid with a Jauelinne, but Da-
uid escaped and fled from hym. Who made Daniell
to bee cruelly entreated, but onely enuie? For when
Darius had ordayned a C. & xx. Lordes which should
be in all his kingdome, amongst whō was Daniell,
which exceeded all the reast of the Lordes, for the spi-
rite of God was with hym: so that h. kyng was min-
ded to set hym ouer the whole realme. Wherefore the
princes & Lordes sought to picke out in Daniell some
quarrell, yet could they finde none occasion nor fault
vpon hym. Then they seing that they could not pre-
uaile, they imagined a sure statute, namely: that who
soever desired any petition, either of any God or man
within xxx. daies, except it were to the king, the same
person to be cast in the Lions denne. So Darius made
the writing, and confirmed it: whereby ensued, that
those which sought the death of Daniell, whom God
had deliuered from the denne of the Lions, the same
were of the Lions destroyed.

Where

Of Enuie.

¶ Where Gods word preached is in place: unto the people willingly:
¶ Woe be to them that would deface: for if such cease, the Stones will crie.



¶ The signification.

HE which preacheth in the pulpit, signifieth godly zeale, & a furtherer of the gospel: and the two which are plucking him out of his place, are the enemies of Gods word, threatening by fire to consume the professors of the same: and that company which sitteth still, are *Nullifidians*, such as are of no religion, not regarding any doctrine, so they may bee quiet to liue after their owne willes and mindes.

noho

The description

Luke. 22.

2. Reg. 17.

Act. 7.

2. Esd. 4.



Who caused our Saviour
Christ to be condemned to
death, but enuie of þe Iewes?
Also, because the counsell of
Ahitofell was refused, hee
presently sadled hys Ass
and rode home, and so ha-
ged himselfe. The Iewes
also thorow enuie stoned
to death þe Martyr S. Ste-
uen. So likewise Senache-
rib, or Sanabalar, when he

heard say that the walles of Ierusalem were redified,
he was wroth and tooke great indignatiō, and moc-
ked the Iewes. Wherby it appeareth that enuie is a
right greuous malady, and contrary to nature: for
nature desireth good, and euery creature naturally
taketh pleasure in good thinges: But enuie tormen-
teth him selfe when he seeth any good thyng happen
vnto an other, and the most harme falleth vpon hym
selfe. It holdeth the hart and the minde in great me-
lancholy, and maketh þe cullour to waxe pale: It dri-
eth the body, and maketh all such as vse it, oft to sigh,
and to speake alwayes euill of other, and can not say
well. Enuie seeketh alway to destroy the wealth and
welfare of hys neighbour. Enuie maketh a man to be
like a feend of hell, which may not suffer the creature
in no wyse to do well. God graunt for hys mercy, to
shorten the dayes of such enuious mindes as seeketh
to displace the veritie.

Amar.

While

While enuie seeketh to destroy: and will not cease to leane bys will.
Then mischiefe most doth him annoy: and so of death he haub his fill.



The signification.

Hew which striketh with death behind him, signifieth enuiousnes against the quiet state of the faithfull, and in hoping by enuie to destroy, death is hys reward: the other by constar faith in Christ is preserued, by the sword which is the word of God, and so onercometh enuie: the Angell behind hym, is Gods prouident loue, which neuer faileth all those that trust in hym.

D. J.

The

The description

Pron. 14.

Pron. 16.

Ouid. lib.
13.



He ungodly is caste
downe for his iniquities:
but the righteous hath
a good hope, euen in
death. A patient mā
is better then one strong:
& he that can rule him
selfe, is more worth then
he that winneth a citie.
Thorow enuie A-
cis was slaine by
the monster Poli-
phemus, because
he would haue ra-
uished Galathe the

wife of Acis. Also, the two sonnes of king Phillip of
Macedon, Percius & Demetrius, thorow enuie sought
eche others death, and were both slaine. Also, Nessus
deceaued Hercules of Dianira, at a riuer, and being on
the other side, would haue violated her, wherby Her-
cules shotte an arrowe through his body. Nessus per-
ceauing him selfe to haue his deathes wound, gaue a
venomed shirte to Dianira, saying: that to whom so-
euer she gaue that shirte, his loue should neuer depart
from her; so that by the sayd shirte, Hercules was de-
stroyed. Thus enuie hath vndone many a man and
woman, & brought thē to vtter destruction. O wret-
ched enuie, and daughter to pride, which neuer seeth
the end of thy miseries: thou desirest to see the people
in misery, and then thou reioycest, and art glad when
that thy neighbour decayeth: by thee, neither from
thee, may come any profite, neither in this world nor
in the world to come.

Of Ennie.

{ To Serpent like I may compare: those greedie wolues that lambes deuoure:
Awaiting still to catch in snare: all such as gette they may by power.



The signification.

THe Dragon signifieth the enemy to all that professe the
worde of God: the Cardinall persecution, or a persecu-
tor of the same: the Fryer murther: the sheepe which are a
killing, signifieth the professors of Christ, from the begin-
ning of the worlde to these present dayes.

Ennie

The description

Linus.

Tullius.



One is blinde, & can doe nothing but dispraise vertue: it is a scabbe of thys world, to haue enuy at vertue. O p miserable conditions of people that are to bee gouerned, among whom, diligence is hated, negligence is reproued, where sharp-

nes is perillous, liberalitie thakeles, communicatio deereathfull, pernicious flattery, euery mans countenance familiar, many mens mindes offended, waite to hurt priuily, faire wordes openly, whē officers be cōming, they tary for thē, while they be present, they do a wait on thē, being out of authoritie, al do forsake thē. All o-ther sinnes are not so pestiferous as enuy: for p lecherous by his sinne getteth sometime a frend or loue: but it may be accōpted a miserable & deadly kind of frendship. The couetous by his vsury getteth goods & possessions. The negligent by his sloth, oftentimes hath peace, because he medleth with nothing. The proud of such as he is him self, is often praysed. If he be rich, of the poore for feare: or if he hath ought, for that which he hath. The irious or wrathfull mā is often feared. The glutton by filling hys panch, of sweete and delicate meates. Thus among all sinnes, enuie is most pernicious, and to be accompted most miserable.

When

Of Pride.

When daintie dames hath whole delight : with proude attyre them selues to raye
Pirasmos shineth in the sight : of glittering glasse such fooles to fray.



The signification.

The woman signifieth pride : the glasse in her hand flattery or deceate : the deuill behinde her temptation : the death head which she setteth her foote on, signifieth forgetfulnes of the life to come, wherby commeth destruction.

H.iii.

Take

The description

Cleobas.
Lindius.



Gene. 3.
Gene. 16.

Gen. 11.
11.

Exod. 14.
Psal. 106

Hester. 7.

Judg. 9.

Dan. 4.

Take heed & thou fall not into pride, least thou perishe with such as before haue offended. Example of Lucifer, which for his pride was cast down into & infernal hell. Also, Adam by transgression fell thoro & subtile intisinges of the Serpent. Agar the seruant of Sara, thoro pride disdained her mistres, because of a childe that she had by Abraham, therefore she was driuen to flie into the wildernes, by the way that lyeth to Sur. Also, Membroth or Nimrod, thoro pride caused the Tower of Babel to bee builded. And the Lorde sayd: Beholde the people is one, and they haue all one language: Come, let vs goe downe, and confound their language, that euery one vnderstand not hys neighbours speech. And so the Lorde scattered them from that place, into the vpper face of all the earth. It is therfore to be vnderstanded, & pride surmounting folly & all sinne, is shame & seruitude. Pharao king of Egypt, through hys obstinate pride, was drowned in the red sea, & all his hoste, so & there remained not one of the. Haman for his pride, was haged on & gallows that he had ordayned for Mardocheus. Abimilech, because a womā smote him on & head with a peece of a millstone, & therwith brake his braine panne, as he approached the Tower of Thebez, he therefore caused his harnessse bearer, to runne him through & body, for that it should not be sayd, & a woman had slaine him. Also, Nabuchadonozor was transformed into a dumbe beast, for the space of vij. yeares, because he so proudly exalted him selfe, saying: Thys is the great Citie of Babylon, which I my selfe, with my power and strength, haue made.

The

Of Pride.

*The rich to prayse in some respetto: as from all vice will soone refraine:
But such as Pauper doe detelle: those gestes with Diues must take paine.*



¶ The signification.

THe rich man signifieth a proude mā couetous, such a one as careth for no poore man, but for such as hym lyketh (to many such are not good in a cōmon wealth): the poore man signifieth the pouertie generall, whose petitions of such are not heard, nor once relieved.

Antiochus

The description

3. Mac. 9

2. Mac. 8



Ntiochus also for
hys pride, was
greatly punished
of God, & smitten
with such a dis-
ease, of which he
might not be hea-
led. Nicanor tho-
rowe pride, was
discōfited & ouer-
come of the Iewes.
Phaeton because
he toke vpon him
to gouerne the cha-
riot of his father Phobus, he therefore had a great fall.

Ouidius
Metam.

Dedalus was also drowned, because he tooke vpon
him to flie so hie in the ayre, that the force of the sunne
beames melted hys magicall winges, in refusing his
father Icarus counsell. Dauid the kyng after that hee
had numbred the people, his hart smote hym, sayinge:

2. Reg. 24 I haue sinned exceedingly in that which I haue done. Iezabell
proudly sought the death of the prophets: and ther-
fore the Lorde sent Iehu to Iezrael. And whē Iehu was

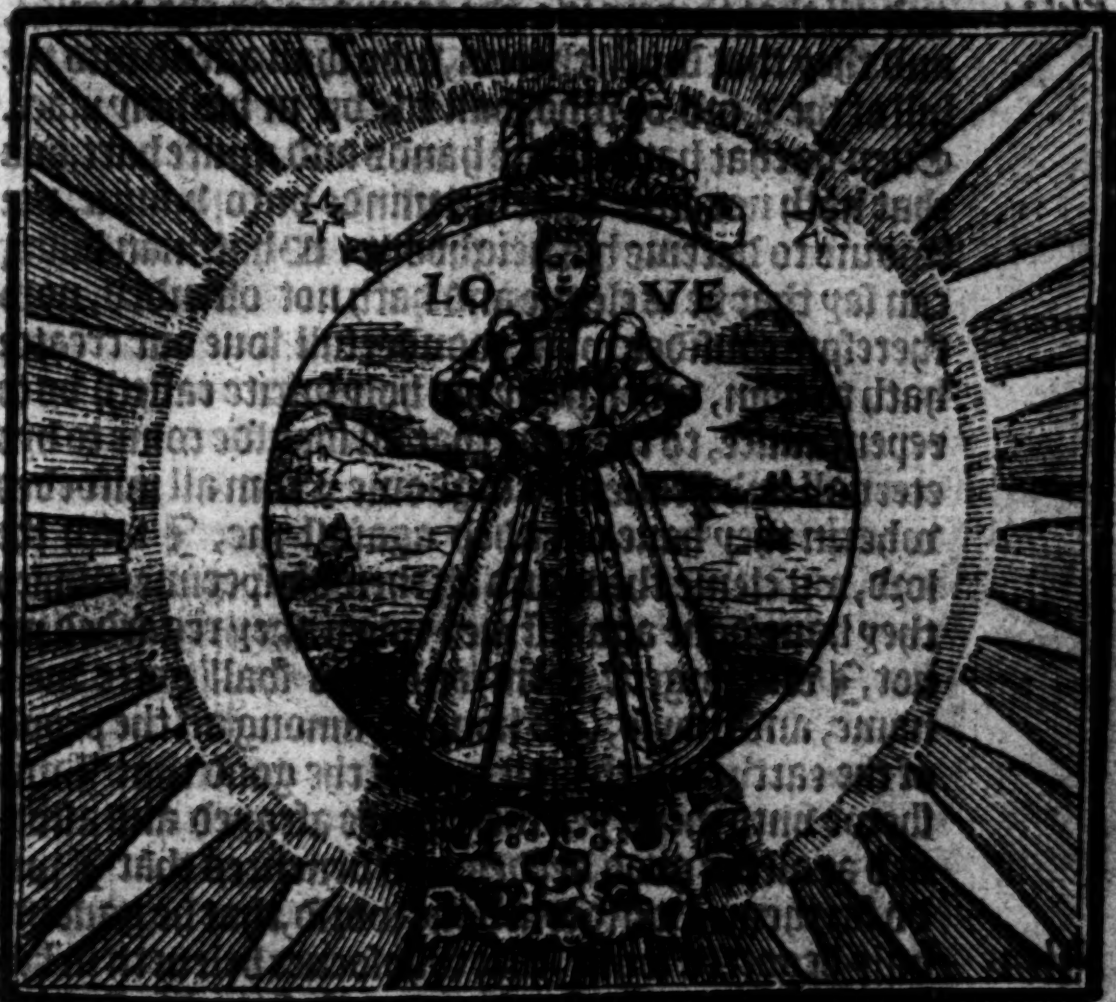
4. Reg. 9. come to Iezrael, Iezabell heard of it, and starched her face, and tyred
her head, and looked out at a window. And as Iehu entred at the gate,
she sayd: had Zimri peace which slue hys maister? And he lift up his
eyes to the window, and sayd: Who is of my side, who? And there loo-
ked out to him two or three chamberlaines. And he sayd, throwe her
downe: so they threw her downe, and her bloud dashed toward the wall,
and toward the horses, and he troade her vnder foote. And so she

Psal. 52.

was deuoured of dogges. Why boastest thou thy selfe, thou
tyraunt, that thou canst do mischief? Where as the goodnes of God
endureth yet dayly.

world of Love

put me now in remembrance, for we will speak to-
gether, & shewe what thou hast for thee, to make thee



The signification

The woman signifieth Gods love: The hart continuance of
the same: Hell vnder her signifieth death and destructiō:
vnto the careless liners of this world: the lambe signifieth the
quiet conscience of the faithfull: And death vnder him signi-
feth the change of life, vnto all the good to immortalitie,
the bad to destruction.

¶.

righteous,

The description

Gen. xxi.
Psal. 24.
Jerem. 33.
John. 3.
righteous, thy first father offended sore, and thy ru-
lers haue sinned against me. The earth is the Lords,
and all that therein is: the compasse of the worlde,
and they that dwell therein, who shall assend into the
hill of the Lord, or who shall rise vp in his holy place.
Euen he that hath cleane hands and a pure hart, and
that hath not lifte vppe his minde vnto vanitie, nor
sworne to deceiue his neighbour. What man liuing
can say that he is cleane and hath not offended, now
therefore consider what wonderfull loue our creator
hath to man, when he by his holy spirite calleth vs to
repentaunce, to the ende that all shoulde come to hys
eternall and heauenly kingdome. From all misdeedes
wherin they haue offended against me, I saith the
lord, wil cense them, and all their blasphemies which
they haue done against me, when they regarded me
not, I will forgiue them, and this shall gette me a
name, and prayse, and honour, among all the people
of the earth, which shall here of the good that I will
shewe vnto them, yea they shalbe afrayed and aston-
ned at all the good deedes, and benefices that I will
do for them. God so loued the world, that he gaue hys
only begotten sonne, that whosoever beleueth in him
shoulde not perishe, but haue euerlasting life, for God
sent not his sonne into the worlde, to condemne the
worlde, but that the worlde through him myghte be
saued, he that beleueth on him is not condemned, but
he that beleueth not, is condemned already, because
he hath not beleued on the name of the onely begot-
ten sonne of God, and this is the condemnation, that
light is come into the word, and men loue darckenes

more

more then light, because their deedes were euill, for
 euery one that doth euill, hateth the light, neither
 cometh to the light, least his deedes shoulde be re-
 proued, but he that doth truth, cometh to the light, that
 his deedes may be knowne, howe they are wrought
 in God. Be ye therefore followers of God as deare
 children, and walke ye in loue, euen as Christ loued
 vs, and gaue himselfe for vs an offeringe and a sa-
 crifice of a sweete sauour to God as for fornication,
 and all vncleanes let it not be once named amonge
 you, nor coueteousnes, as it becommeth saintes, or
 filthines or foolish talking, or iesting, which are not
 comely: but rather geuing of thanks, for this ye know
 that no whoremonger, either vnclean person, or coue-
 tous person, which is a worshipper of Images, hath
 any inheritance in the kingdome of Christ, and of
 God, let no man therefore deceiue you with bayne
 wordes, for because of such thinges cometh the
 wrath of God, vpon the childre of disobedience, be not
 ye therefore companions of them, ye were sometyme
 in darcknes, but now are ye light in the Lord, for
 vngodly communication strengteth the body a-
 gainst the spirit, and withdraweth the minde from al
 good exercise and labour, and thereby deserueth the
 iust wrath of God, and such as are worshippers of
 Images & fornicators, such like hath no part wth
 Christ in his kingdome, to whome be all glory for e-
 uer. Be not wile in thine owne consent: but feare the
 Lord, and depart from euill, so shall thine name be
 hole, and thy bones strong, honour the lord wth thy
 substance, & wth thy firstlings of al thine increase, geue
 vnto

and 17

Eph. 5.1

2.1.12

2.1.11

2.1.11

2.1.11

2.1.11

The description

Tobias.

Heb. 12.

Esa. 49.

Jerem. 30.

**Christ in
Matth. 22.**

unto the poore, so that thy barnes be filled with plenteousnes, and thy presse shall flowe ouer with sweete wine. My sonne deyle not the chastering of the Lord, neither faint when thou art rebuked of him, for whom the Lord loueth, him he chasteneth, and yet delighteth in him, even as the father in his owne sonne, if ye endure chasteninge, God offereth himselfe vnto you as vnto sonnes, what sonne is he to whom the father chasteneth not. Reioyce ye heathens, and singe prayes thou earth, talke of ioy ye hills, for God hath comforted his people, and will haue mercy vpon his that be in trouble, but Sion saide: God hath forsaken me, and my Lord hath forgotten me. Heill a mother forgette the childe of her wombe, and not pittie the sonne whom she hath borne? And though he do forgett, yet will I not forgette thee. Myth the Lord. These are the wordes that the Lord sheweth vnto Jeremy saying: Thus saith the Lord God of Israel, write vp diligently all the wordes that I haue spoke vnto thee in a booke, for loe the time cometh sayth the Lord, that I will bringe agayne the prisoners of my people Israel and Iuda (sayth the Lord) for I will restore them vnto the lande, that I gaue to their fathers, and they shal haue it in possession. By this may it evidently appeare, that God is alwayes mynde-full of hys people, and will not forget them, although for a time he suffer them, yet at the length he will visite and helpe them. For when the Pharisees had heard that he had put the Saducees to silence, they came together, and one of them which was a Doctor of the law, asked him a question, and tempting him

him saying: Whatter which is greatest commaundement in the lawe? Jesus saide vnto him: Thou shalt loue thy Lorde thy God, with all harte, and with all thy soule, and with all thy mynde; this is the firste and greatest commaundement: And the second is like to it. Thou shalt loue thy neighbour as thy selfe; in these two commaundementes hangeth all the lawe and the prophetes. In this commaundement the which our Sauour Christ spake to a Doctor of the sect of the Pharisees and Saducees, in wyllynge them firste to loue God, and next his neighbour or neighboures as plainly to be vnderstanded, the loue of our Sauour Christ towards man, in declaring that he which loued God faithfully, and also his neighbour, should receiue for his reward the euerglasting liues and felicitie, the which is euidently plaine, that for the great Ierusalem which Christ hath conuerted into a city, and not onely teach all those the which were myndfull of his euangelicall doctrine, but also shedde his most precious blood to redeeme man from the bondage of sinne vnto the life of righteousnes, and to conuert him into the life of the father, to whome be all honour and glory without ende.

Exod. 10.

2. Cor. 13.

1. Cor. 13.

Our loue toward God.



Et he loue God, for he hath loved vs first, and redeemed vs from all euill, if we diligently follow his preceptes and commaundementes, he was before all things, he created all thinges, by his only power

John. 1.

2. iij.

and

The description

Pro. 8.

and might, and none but he, without him was made nothing & was made. In him is life light and verity; a God without beginning and without ending, he came among his owne, and his owne receiued him not, but as many as receyued him, to them gaue he power to be the sonnes of God. Therefore hearken vnto me, O ye children, blessed are they that keepe my wayes, O geue eare vnto nurture, be wise and refuse it not, blessed is the man that heareth me, waiting dayly at my gate, and geuing attendaunce at the postes of my doores, for who so findeth me, findeth life, and shall obtaine fauour of the Lorde, but who so offendeth against me saith God, hurteth his owne soule, all they that hate me, is the workers of death, and deadly loners, Harken also to be steadfast in beleefe, and seeke for none other helper and mediator, but onely Iesus Christ, which is the mediator for all mankinde, to God his father, and he it is the which is the preseruer & none but he. In the fourth of Saint Iohn it is evidently shewed, in the dining communication, the which our Saviour Christ had with the woman of Samaria by the well side, declaring plainly that he himselfe was the sonne of God, and sauour of the worlde, who so therefore that seeketh to any other mediator, redemer, or preseruer then the onely god and Christ, is vtterly deceiued, and except speedy returne, hope from all ioye & felicitie, I am the Lord God, which brought thee out of the land of Egypt, that thou shouldest not knowe no God but me onely, and & thou shouldest haue no sauour but only me, I haue loued you sayth the lord,

Exod. 20.

Exod. 13.

and

The description

as hath thee intune to come, saying: what meaneth
these witnessles, ordinaunces and lawes, which the
Lord our God hath commaunded you: the thou shalt
saye unto thy sonne: we were pharaos handmen in
Egypt, and the Lord brought vs out of Egypt, with
a mighty hand, and the Lord shewed signes & won-
ders, great and euill vpon Egypt, vnto pharaos and
all his household, before our eyes, and brought vs out
from thence, to bring vs in, and to geue vs the land,
which he swaie vnto our forefathers. Maruailous
things did he in the sight of our forefathers in the
land of Egypt, euen in the field of Zoan, he deuided
the sea and let them goe through, he made the waters
to stand on an heape, he carried him out of Anna like
vpon them for to eate, and gaue them fodde fro hea-
uen. And for all this they floured away and more, and
belieued not his wondrous workes: therefore did he
consume their dayes in banishment, their yeres in trouble,
but he remembered his mercifull wordes, that
he forgave them in desert, and destroyed them
not. Yet for all that they gathered vnto them
their alters, and prouoked him to displeasure with their
images: so he God heare this, he was wroth, and
tooke sore displeasure at Israel: whiche pharisees
were gathered together. Iesus asked them saying:
what thinke ye of Christ? whome saye ye? what said
vnto him, the son of David: He said vnto them: what
then doth David in spirit, call him Lord, saying: the
Lord sayde to my Lord, sitte on my right hand, till I
make thine enemies thy fote stoele. If David call
him Lord, he is his sonne, and none could

Deut. 10.

Deut. 10.

Psal. 98.

Exod. 17.

Math. 22.

Of Loue.

36

answered him agayne one worde, neither breste any
 from that day forth aske him any moe questions, not-
 withstanding, that Christ, in þ he was man, was the
 sonne of Dauid, that is descended of the stocke of Da-
 uid, yet Dauid seing in spirit that he was God, called
 him Lord, but the Phariseyes who were all fleshy,
 coulde not perceiue so much of þ spirit. Beholde a cer-
 taine lawyer stood by & tempted him saying, maister
 what shal I do to inherite eternall life: he sayde vnto
 him, what is writte in þ law, how readest thou. And
 he answered & said: Ioue thy lord thy God with al thy
 hart, and with all thy soule, and with all thy strength,
 and with all thy mynde, & thy neighbour as thy selfe:
 And he sayde vnto him, thou hast answered right,
 this do and thou shalt liue, he willing to iustifie him-
 selfe, saide vnto Iesus, who is then my neighbour: Je-
 sus answered and sayde: A certayne man descended
 from Ierusalem to Ierico, and fell into the hands of
 theues, which robbed him by the way, and wounded
 him, and left him halfe deade, and by chaunce there
 came a certayne priest that saue way, which saw him
 and passed by, and likewise a Levite, which also loked
 vpon him, and passed by: Then a certayne Sama-
 ritan, as he tomed by, came nigh vnto him, & whē he
 saw him he had compassion on him, and went to and
 bound by his wounds, and set him on his owne beast
 and brought him to a common Inne, and made pro-
 uision for him, and on the morrow whē he departed,
 he tooke out two pence, and gaue to the host, and said
 vnto him, take care of him, and whatsoever thou spe-
 dest more, when I come agayne I will recompense
 thee.

Note

Luke 12

L. 1.

The description

Note.

Dent. 10.

Ecc. 2.

Dent. 6.

Math. 22.

Ios. 22.

Iohn. 14.

thee. Which now of these three thinkest thou, was neighbour vnto him that was wounded, and he said he shewed mercy on him. The Lawyer perceiued not but it was himselfe the which was wounded with extreame woundes of fained hope, ignorance, and shame, and the same whiche profered to heale those woundes, was the Samaritan Christ, which profered not health vnto him onely, but also vnto all such as had confidence and trust in him. But he iustifying himselfe, therein condemned himselfe, because there is none righteous but Christ alone. And now Israell what doth thy Lord thy God require of thee, but to feare thy Lord thy God, and to walke in all his wayes, to loue him, and to serue thy Lord thy God, with all thy hart and with all thy soule. Namely that thou keepe the commaundementes of the Lord and his ordinances which I commaunde thee this day, for thy wealth. God geueth to man that which is good before him, wisdom, vnderstanding, and gladnes, but vnto the sinner werines, and superfluous care, that he may gather and heape together, the thing that after ward shalbe geuen vnto him, whome it pleaseth God, this is now a vaine thing: yea a very disquietnes and vexation of minde. Marke also the wordes of our Saviour Christ to Philip. Philip saith vnto him, shew vs the father and it sufficeth vs: Jesus sayde vnto hym, haue I bene so long time with you, & yet hast thou not knowen me, Philip. He that hath seene me hath seene the father, and how sayest thou then shewe vs the father, beleuest thou not that I am in the father, and the father in me. At the least beleue me, for the ve

ry.

Of Loue:

by workes sake. If ye loue me, keepe my command-
mentes, and I will praye the father, and he shall
geue you another comforter, that he may abide wyth
you euer, which is the spirit of truth, whom y^e worlde
cannot receiue, because the worlde seeth him not, nei-
ther knoweth him, but ye know him, but he dwelleth
wyth you and shalbe in you. I will not leaue you co-
fortles, but will come vnto you. All transitory thinges Eccles. 14.
shal faile at the last, and the workes thereof shal go
withall. Every chosen worke shalbe iustified, and he
that medleth withall, shal haue honour therein: bles-
sed is the man that keepeth himselfe in wisdom, and
exerciseth himselfe in vnderstanding, and with discre-
tion, shal he thinke vpon the foreknowledge of God,
which considereth the wayes of wisdom in his hart,
hath vnderstanding in his secretes, goeth after her,
as one that seeketh her out & continueth in her wayes,
he looketh in at her windowes, and harkeneth at her
doores, he taketh his rest besides her house, and faste-
neth her stake into her walles, he shal pitch his tente
nigh vnto her hand, and in his tent shal good thinges
rest for euermore, he shal set his children vnder her
couering, and shal dwell vnder her braunches, vnder
her couering shal he be defended from the heat, and
in her glory shal he rest. For I suppose that the afflic-
tions of this life, are not worthy of the glory which
shalbe shewed vpon vs. Also the feruent desire of the Rom. 8.
creatures abideth looking, when the sonnes of God
shal appeare, because y^e creatures are subdued to va-
nitie against their will: but for his will which subdu-
ed them in hope, for the new creatures shalbe deli-
uered

The description

red from the bondage of corruption, into the glorious liberty of the sonnes of God.

How we ought to love our neighbours.

Eccle. 3.

Every beast loveth his like, eue so let eue-
ry man loue his neighbour, all fleshe will
resort to their like. And every man wyl
keepe cōpany with such as he is himsele.
But as the wolfe agreeth with þe lambe,
so doth the vngodly with þe righteous. What fellow-
ship shoud an holy man haue with a dogge, how can
the rich and the poore agree together. The wild asse,
is the Lions pray in the wildernes, euen so are poore
men the meate of the rich. Like as the proud may not
away with lowlines, euen so doth the rich abhoire
the poore. If a rich man fall, his frendes set him vp a-
gayne: But when the poore falleth, his acquaintance
forsake him. If a rich man fall into error he hath ma-
ny helpers, he speaketh proude wordes, and yet men
iustifie him: But if a poore man goe wronge, he is pu-
nished, yea though he speake wisely, yet can it haue no
place. Whē the rich man speaketh, euery man holdeth
his tonge, and loke what he saith, they prayse it, vnto
the clouds. But if the poore mā speake, they say what
fellow is this, and he do amisse, they shal destroy him
for what fellowship hath righteousness with vnrigh-
teousnes, what company hath light with darkness,
what con corde hath Christ with belliall, eyther what
part hath he that beleueth with an infidell, and how
agreeth the temple of God with Images. Beware of
vnrigh teous thinges, be gaue euery man also a com-
maunde.

2. Cor. 6.

Eccle. 17.

man sheweth concerning his neighbour, their loves
are ever before him, & are not hid from his eyes. The
mercy that a man sheweth, is as it were a purse with
him, and the grace that is given to a man, preserveth
him as the apple of an eye. But as touching brotherly
love, ye neede not that I write unto you, for ye are
taught of god to love one another, who fordiscovereth
secretes leleth his credence, and findeth no frende af-
ter his mynde, love thy frende, and bynde thy selfe
in faithfulness with him, but if thou betrayest his se-
cretes thou shalt not get him againe, for like as the
man is that destroyeth his enemy, so is he also that
dealeth foolishly in the friendshippe of his neighbour.
Like as one that letteth a birde goe out of his hands,
cannot take her againe: also he that loveth his neigh-
bour hath fulfilled the law. I say walke in the spirit,
and fulfil not the lustes of the flesh, for the flesh lusteth
contrary to the spirit, and the spirit contrary to the flesh
these are contrary one to the other, so that ye cannot
do that which you would, but and if ye be ledde of the
spirit, then are ye not under the lawe. The deedes of
the flesh are manifest, which are these, fornication, un-
cleannes, wantonnes, idolatry, witchcraft, hatred,
barience, zeale, wrath, strife, sedition, sectes, envying,
murther, drunkennes, glotony, & such like, of which,
I tell you before as I have tolde you in some past, &
they which such things committe shal not inherite the
kingdome of God. But the fruit of the spirit is love, joy,
peace, long suffering, gentlenes, goodnes, faithfulness,
mekenes, temperance, against such there is no law, they
that are Christs have crucified the flesh with the ap-
petites

The description

Matth. 10. petites and lustes. He that loveth his father and mother, sonne or daughter more then Christ, is not worthy of him. He that findeth his life shall lose it, and he that loseth his life for my sake, shall finde it. When can better suffer to be denied, then to be deceived: no here wrong is committed by two manner of wayes, either by force, or by fraud, fraud belongeth to a foxe, force to a Lion, both the one and the other is to the nature of man, wonderfull contrary, for that I thinke very necessary some history to be spoken of concerning brotherly love, the which ought to be, and also the misery the which oftens happeneth to malicious myndes, and seekers of others harmes. I finde that in the dayes of Darius the sonne of Ahasuerus king of Caldey, there reigned also one Phalaris a tyrant over Scicilia, the which used to punish euill offenders very cruelly, and it fortuneth that on a tyme there came vnto him one Palarius, a craftes man of brasse, or as it may be more plainlier spokē a brasier, such a workman as was very politike in his occupation. The sayde Palarius desiring to please Phalaris not onely to get vnto himselfe some great praisse, but also hoping to haue had some large reward, made a Bull of brasse, being hollow wyth a doore to open in the one side, whereas all those men that were condemned shoulde go in to be tormented, and when they were within, the doore to be closed, & fier to be made vnder the Bull, so that the crye, the which the offenders made, sounded through the sayde Bull in such hideous sort, as if there had bene a great number of Bulles, because of certaine ingens that were within inclosed

Seneca.

Tullius.

Horasius.

libre. pri-

mo.

Sicilia

is a

province

of Spaine

and now

vnder the

gouernment

of the Em-

peror.

Policro-

gicon.



enclosed. when Phalaris saw the crueltie of the crafts
man against those men condemned, among the which
there were some of his native countrey, as also stran-
gers, forthwith he caused Phalaris to be tormented in
that sort the which he had ordayned for others, it is
therefore necessary that among Christians there should
be christian government, the one to loue the other, &
not the one to hate the other. For by such meanes, the
worst end of the staffe happeneth to the beginner. At

The description

*Trogus. li.
pri.*

Tabiq.

*Malachi.
Rom. 12.*

Exod. 23.

thy neighbour be an offender, and such a one as will not be reformed, then let the lawes provided serue for his punishment, but be thou no imaginer of euill, also let not there be too whot loue the one with the other, least there happē as sodaine a colde, but liue and loue by measure. I reade of one Candalus king of Lidus, the which loued his wife so much because of her beutie and fayrenes, that on a time he shewed her vnto one Gigy the which to fore had bene his companion and fellow all naked, to the end that he should thereby praise her beutie and fairenes, reporting her to be one of the personablest women that then were liuing in so much that shortly after his fellow Gigy cominited adultery with the wife of Candalus, and so the sayde Candalus thereby lost both his wife and kingdom. In this Candalus time, was liuing the prophet Daniell. Let vs loue therefore effecteuously supporting one another, and looke that thou neuer do vnto another man, the thing that thou wouldest not another man should do vnto thee, eate thy bread with the hungry and pooze, and couer the naked with thy clothes, set thy bread and wine vpon the buriall of the righteous, and do not thou eate and drinke thereof with the sinners, alke euer counsaile of the wise, be alwayes thankfull vnto God, and beseech him & he will order thy wayes, and that whatsoeuer thou deuilest or takest in hand, it may remayne in him. Haue we not all one father, hath not one God made vs: why doth euery one of vs then despise his owne brother, and so breake the couenaunt of our fathers. Thou shalt not beare false witness against thy neighbour. *ne which are*

Of Loue:

are strōg, ought to beare the frailenes of them which
are weake, and not to stand in our owne conceite, but Rom. 12.
euery man please his neighbour vnto his wealth, and
edifying, for Christ pleased not himselfe, but as it is
written, the rebukes of them which rebuke thee, fell
on me. Brethren if any man be fallen by chaunce into
any fault, ye which are spiritual helpe to amend him,
in the spirit of meekenes, considering thy selfe, leaste,
thou also be tempted. Beare ye oue an others burthen
and so fulfill the law of Christ. I therefore which am Eph. 4.
in bandes for the Lordes sake, exhorde you, that ye
walke worthy of the vocacion wherewith ye are cal-
led, in all humblenes of mynde, and meekenes, and
long suffering, for bearing one an other through loue,
and that ye be diligent to keepe the vnitie of the spirit
in the bonds of peace, being one body and one spirit,
euen as ye are called, in one hope of your calling, let
there be but one Lord, one faith, one Baptisme, one
God and father of all, which is aboue all, through al, Phil. 2.
and in you all. If there be among you any consolati-
on in Christ, if there be any comfortable loue, if there
be any fellowship in spirit, if there be any compassion
or mercy, fulfill my ioy that ye draw one way, hauing
one loue, being of one accord, and of one mynde, that
nothing be done through strife or bayne glory, but
that in meekenes of mynde, euery man esteeme other,
better then himselfe, and that no man consider hys
owne, but what is meete for others. Aske and it shal Math. 7.
be geuen you, seeke & you shal finde, knocke & it shal
be opened vnto you, for whosoever areth receiueth,
and he that seeketh findeth, and to him that knocketh,
it

The description

Peter 4.

it shalbe opened. Be ye therefore discrete and sober; that ye may be apte to prayers, but aboue all thinges haue feruent loue amonge you, for loue couereth the multitude of sinnes, be ye harborous one towardes an other, and that without grudging, as euery mā hath receiued the gift, minister the same one towardes an other, as good ministers of the manifolde grace of God, whosoever doth not righteousnes, is not of God

Iohn. 13.

neither he that loueth not his brother. A newe commaundement geue I vnto you, that ye loue together as I haue loued you, that euē so ye loue one an other, by this shall all men know, that ye are my disciples.

Iohn. 15.

This is my commaundement, that ye loue together, as I haue loued you, greater loue then this hath no man, then that a man bestow his life for his frendes.

Leuit. 19.

Thou shalt not fauour the poore nor honour the mighty, but in righteousnes shalt thou iudge thy neighbour. Thou shalt not go by and downe as a priuy acuser among the people, neither shalt thou stand against the bloude of thy neighbour. I am the Lorde, thou shalt not hate thy brother in thine hart, but shalt in any wise rebuke thy neighbour, that thou beate not sinne for his sake, thou shalt not auenge thy selfe, nor be mindefull of wrong, against the children of my people, but shalt loue thy neighbour as thy selfe. I am

Rom. 13.

Amos. 5.

the Lord, ye shall keepe my commaundementes. Let loue be without dissimulation, hate that which is euill, and cleaue vnto that which is good. Be kinde one to an other wyth brotherly loue. We shoulde not

1. Peter. 4.

loue one an other, as Cayne, which was of the wicked and slew his brother, and wherefore slew he him, because

Of Loue.

because his owne workes were euill, and his brothers good. He that loueth not his brother abideth in death, *Iohn.3.*
who so euer hateth his brother is a man slayer, and ye know that no man slayer, hath eternal life abiding in him.

Our loue towarde our enemies.

We ought to loue our enemies, ye haue heard howe it is sayd, thou shalt loue thine neighbour and hate thine enemy. But *Math.5.*
I saye vnto you loue your enemies, blesse them which curse you, do good to them that hate you, pray for them which do you wrong and persecute you, that ye may be the children of your father that is in heauē, for he maketh his sunne to arise on the euill, and on the good, sendeth his raine on the iust and vniust, for if ye loue them which loue you, what reward shal ye haue, do not the publicans likewise, and if ye be frendly to your brethren only what singular thinges do ye, do not the publicans also, ye shalbe therefore perfect, euen as your father which is in heauen is perfect. *Prou.24.*
Let not the wrath and gelosye moue thee to follow the wicked and vngodly, why? the wicked shal haue no posteritie, and the candle of the vngodly shalbe put out. My sonne feare the Lord and the kyng, and keepe no company with them that slide backe from his feare, for their destruction shall come sodainly, and who knoweth the aduersity that may come of them both. *Eccle.8.*
Goe not from the doctrine of the elders, for they haue learned it of their fathers, for

The description

Esa. 54.

of them thou shalt learne vnderstanding, so that thou mayst make answer in þ time of neede, kinde not the coles of sinners, when thou rebukest them, least thou be burnt in the fiery flames of their sinnes, resist not the face of the blasphemers, that he laye not wayte for thy mouth. Thy children shalbe taught of God, and I will geue them plenteousnes of peace, in righteousness shalt thou be groundd, and be farre from oppression, for the which thou needest not to be afrayed, neither for hinderance, for it shall not come nigh thee, beholde the aliant that was farre from me shall dwell with me, and he that ioyneth battayle against thee shall pearish, and as for all tongues that shall resist thee in iudgement, thou shalt overcome them, and condemne them, this is the heritage of the Lordes seruantes, and their righteousness commeth of me saith the Lord. A wise iudge will order his people with discretion: and where a man of vnderstanding beareth rule, there goeth it well, as the iudge of the people is himselfe, euē so are his officers, and loke what manner of man the ruler of the Citie is, such are they that dwell therein also. An vnwise king destroyeth his people, but where they that be in authority be men of vnderstanding, there the citie prospereth. I say vnto you whosoever confesseth me before men,

Eccle. 10.

Luke. 12.

Act. 4.

even him shall the sonne of man confesse also before the Angels of God, & he þ denieth me before me shall be deuied before þ Angels of God, & whosoever speaketh a word against þ sonne of mā, it shall be forgiven him, but vnto him þ blasphemeth the holy ghost, it shall not be forgiven. Also when the Apostles of Christ were forbidden to preach, they would not, but shewed themselves

selues more obedient vnto God, then men, such was
 the enuy of the Jewes to þe professors of God & his
 worde. And it came to passe as he sate at meat with
 them, he tooke bread blessed it, brake and gaue to the,
 and their eyes were opened, and they knew him, and
 he vanished out of their sight. Our Saviour Christe *Luke. 24.*
 shewed himselfe after his passion, vnto two disciples
 as they went toward Emag, and after that standing
 in the middelt of the eleueth, as they were together,
 saying that he was the light of the world, and the sa-
 uour of all those which beleued in him, such loue had
 our Saviour towardes the enuious Jewes, and yet
 they would not beleue. Also when the martyr S.
 Steuen rebuked the stifnecked Jewes, for their cru- *Actes. 7.*
 ell oppression and putting to death of al the prophets,
 before the comming of that iust, whome ye haue now
 betrayed and murthered, and ye also haue receaued a
 law, by the ordinaunce of Angels, and haue not kept
 it, and when they heard his wordes they gnashed
 their teeth vpon him, and ranne all at once and sto-
 ned him. In like sorte hath the enemies of Gods Gos-
 pell, sought to kill & to destroy the professors of hys
 truth, God graunt for his mercy, if it be his will, to
 open their eyes, that they may perceiue the truth, and
 fory their foroffences. Who so euer shall not receiue *Math. 10.*
 you, nor will heare your preaching, whē ye depart be
 out of that house, or that citie, shake of the dust of your
 feete. Truly I say vnto you, it shalbe easier for the
 lande of Zodom and Gomorra in the day of iudge-
 ment then for that Citie. There is nothing so close *Prov. 25.*
 that shal not be opened, and nothing so hide that shall

The description

Rom. 12.

not be knowne, a worde spoken in due season is like apples of golde, in a grauen worke of siluer. Be not wise in your own opinions, recōpence to no man euill for euill, prouide afore hand thynges honest in the sight of all men, if it be possible, howbeit of your part, haue peace with all men, dearely beloued auenge not your selues, but geue roome to þe wrath of God, for it is written vengeance is myne, I wil rewarde sayth the Lord. Therfore if thyne enemy hunger feede him, if he thirst geue hym drinke, for in so doing, thou shalt heape cooles of fier vppon his head, be not overcome of euill, but overcome euill with goodnes.

2. Kings 1.

When the profit Dauid heard that an Amelikite had slayne his enemy King Saule, he was very sorry, and mourned for him, and caused þe Amelikite for his rewarde also to be slayne, because he had killed the

Gen. 18.

Lordes annoynted. When the Lord purposed to destroy Zodom and Gomorra. Abraham sayde vnto hym, Lorde what if there be 50. righteous, wilt thou spare the rest for their sakes, so that it came

to the number of tenne, and there coulde none

be founde, but onely Lotte and his house.

holde the which were preserued, thus

oughte euery man to forgeue and

to pray for his ennemy, and

so shall we bee the ser-

uauntes of God.

CCD

Of

Of Faith.

Of fayth and the wonderfull working of the same: and
stedfast beliefe of the fathers in olde tyme.



The signification.

THe man in armour signifieth all stedfast beleuers of the veritie, being armed with constant zeale of Christianitie, and weaponed with the shielde of liuely faith, the spere of continuance, and the sworde of the word of God: The Diuill vnder him is temptation, being overcome by faith in Christ Iesus.

The description

Hebr. 11.

Gen. 1.

Acts. 13.

Rom. 1.

Gen. 4.

Gen. 5.

Sapi. 4.

Eccle. 4.4.

and. 4.9.

Gen. 9.

Eccle. 4.4.

Math. 13.

Gen. 12.

Acts. 7.



Faith is a sure confidence of things which are hoped for, and a certainty of things which are not seene. By it the Elders were well reported of. Through faith we vnderstand that the world was ordained by the word of God: And things which are seene, were made of thinges which are not seene. By faith Abell offered vnto God a more plenteous sacrifice then Cayne, by which he obtayned witness that he was righteous, God testifying of his giftes: by which also he being dead yet speaketh. By faith was Enoch translated that he shoulde not see death, neither was he found, for God had taken him away. Before he was take away, he was reported of that he had pleased God: but without faith it is impossible to please him, for he that cometh to God, must beleue that God is, and that he is a rewarder of them that seeke him.

By faith Noe being warned of God, eschued the thinges which were as yet not seene, and prepared the Arke to the sauing of his household, through the which Arke, he condemned the worlde, and became heyre of the righteousness which is according to faith. By faith Abraham when he was called, obeyed to goe out into a place, which he shoulde afterwarde receiue to inheritance: and he went out, not knowing whether he should goe. By faith he remoned into the land of promise, as into a straunge countrey, where he had dwelt in tabernacles, and so did Isaac and Jacob heires with him of the same promise, for he looked for a Citie, hauing a foundation, whose builder and

Of Faith.

to God. Through faith Sara also receaued strength
to conceaue and be with childe, and was deliuered
of a childe, when she was past age, because she iudged
him faithfull which had promised: & therefore sprang
there of one, euen of one, which was as good as dead
so many in multitude as are the starres of the skye,
and as the sand the which is by the sea shore, innume-
rable. These all dyed according to faith, when they
had not receiued the promises, but saue them afarre
of, and beleued them, and saluted them, and confessed
that they were straungers & pilgrimes on the earth,
for they that saue such thinges, declare that they seke
a Countrey, and if they had bene mindefull of the
countrey, fro whence they came out, they had leasure
to haue retourned agayne: but now they desire a bet-
ter, that is to say an heauenly, wherefore God hym-
selfe is not ashamed, to be called their God, for he
hath prepared for them a Citie. By faith Abraham
offered by Isaac, when he was proued, and he offered
him being his onely sonne, in whome he had receiued
the promises, and to him it was sayde, in Isaac shall
thy seede be called, for he considered that God was a-
ble to rayse by agayne from death, therefore receiued
he him also for an example of resurrection. By faith
did Isaac blesse Jacob and Esau, concerning thinges
to come. By faith Iacobe when he was a dyng,
blesse both the sonnes of Ioseph, and bowed hym-
selfe towarde the toppe of his scepter. By faith Jo-
seph when he dyed, remembred the departyng of
the children of Israell, and gaue commaundement
of his bones

Gen. 21.

Gen. 15

Iob. 8.

Gen. 47.

1. par. 29.

psal. 39.

Exod. 13.

Gen. 27.

Gen. 49.

Gen. 50.

The description

Exo. 2.

Act. 7.

Exo. 2.

Exo. 12.

Exo. 14.

Isa. 6.

Isa. 2.

Judi. 7.

Judi. 4.

Judi. 14.

Judi. 11.

1. Reg. 17.

1. Reg. 12.

1. Reg. 17.

Dan. 6.

Dan. 3.

Dan. 2.

3. Reg. 19.

By faith Moyses when he was borne, was hidde thre monthes of his father and mother, because they saw he was a proper childe, neither feared they the kinges commaundemente. By fayth Moyses when he was great, refused to be called the sonne of Pharaoes daughter, and chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season, and esteemed the rebuke of Christ, greater riches then the treasures of Egypt, for he had respect vnto the reward. By fayth he forsoke Egypt, and feared not the fiercenes of the king, for he endured, euen as though he had sene him which is inuisible. Through fayth he ordayned the passouer, and the effusio of bloud, least he that destroyeth y first borne, should touch them. By faith they passed through the red sea as by dry land: which whē the Egyptians had assayed to do, they were drowned. By faith y walles of Jericho fell downe, after they were compassed about seuen dayes. By faith the harlot Rahab perished not with them that were disobedient, when she had receiued the spies to lodging peaceably, and what shall I more saye, for the time wilbe to short for me to tell of Gedeon, of Barach, and of Sampson, and of Jephthah, of Dauid also, and Samuell and of the Prophets, which through faith subdued kingdomes, wrought righteousness, obtayned the promises, and stopped the mouthes of Lions, quenched the violence of fier, escaped the edge of the sword, out of weaknes were made strong, waxed valiant in fight, turned to flight the armes of the aliantes, the women receiued their dead rayled to life agayne. Other were racked and

Of Fayth.

would not be deliuered, that they myght inherite a better resurrection. Againe other were tried with mock-^{3. Reg. 22.}
kings and scornings, mozeouer with bondes and ^{Esa. 38.}
prisonment, and were stoned, were hewen a sunder, ^{3. Reg. 17.}
were tempted, were slaine with the sworde, walked ^{3. Reg. 14.}
vp and downe in sheepes skinnes and goates skinnes
being destitute, troubled, and vexed, which men the
worlde was not worthy of. They wandered in wil-
dernes and in mountaynes, and in denues and caues
of the earth, and these all through fayth obtayned
good report, and receiued not the promise because
God had promysed a better thyng for vs, that they
without vs should not be made perfect.

By fayth we resist the Deuill, and overcome him ^{1. Iohn. 3.}
in the worlde. Finally my brethren, be stronge in the
Lord, and in the power of his might, put on the ar-
mour of God, that ye may stand stedfast against the ^{Ephe. 6.}
crafty assaultes of the Deuill, for we wrestle not a-
gainst flesh and bloude, but against rule, against po-
wer, and against worldely rulers of the darckenes of
thys worlde, against spirituall wickednes, for heauē-
ly thinges, for this cause take vnto you the armour
of God, that ye may be able to resiste in the euill day,
and stand perfect in all thinges. They that haue re-
ceiued the fayth and the holy Ghost, and also tasted ^{Hebr. 6.}
the gospel of God, if they do forsake it, and blaspheme
it, willing to be saued by other sacrifice then that by
Christ, do abide the iudgement of God wythout mer-
cy, we þ beleue Christ let vs follow Christes liuing. ^{Hieroni.}
The fayth of a Christian is ioyned with charitie, and ^{Aug. 2.}
without charitie is the fayth of the Deuill. Like as
the

The description

*Jacobus
August.*

Seneca.

1. Tim. 1.

James. 1.

2. Cor. 13.

Math. 21.

Actes. 26.

1. Iohn. 5.

1. Cor. 15.

the bodye is deade wherein is no spirite, so faith is dead where there lacketh workes. Faith not exercised, soone waxeth sicke, and being vnoccupied is assaulted with sundry displeasures. Well may he be counted right valiaunt in dede, which in ioy nor in sorrow doth not excede, the faithfull man possesseth his treasure, whose modestie moueth still to minde measure. He that teacheth the liuely faith in Christ, buildeth the building and doctrine of God. For faith in tribulation causeth patience. Let euery man see therefore whether he continue in the same. Faith also maketh vs to obtayne that whiche we desire in prayer, and by the which we are by the number of saintes, in receauing remission of our sinnes. Thus faith is our victory, for all that is borne of God, ouercommeth the world, and this is the victory that ouercommeth the worlde, euen our faith. Who is it that ouercommeth the worlde? euen he which beleueth that Jesus is the sonne of God. Christ is risen from the dead, and is become the first frutes of them that slepe: for as by man came death, euen so by man also came life euerslasting, to all that faithfully beleue.

(?;)



Of Hope.

Of Hope.



The signification.

THe troubled seas signifie the temptations of mankinde,
the shippe beyng rent, signifieth the dispersed churche of
God, who beyng tossed to and fro by the force of temptati-
ons, and throwne out, yet they not fearyng the boysterous
windes of aduersitie, but thorough assured hope in Christ
they flie to the rocke of endles felicitie, which is Christ.

A.iii.

Be.

The description



Because therefore that we are iustified by fayth, we are at peace with God, thorough our Lorde Iesus Christ, by whom we haue a way in through fayth vnto his grace, where in we stand and reioyce in hope of the praise that shalbe

geuen of God, neither do we see onely, but also reioice in tribulation: for we know that tribulatio bringeth pacience, pacience bringeth experience, experience bringeth hope, and hope maketh not ashamed, for the loue of God is shed abroad in our hartes by the holy ghost which is geuen vnto vs. All suche as be right Christians, are not ashamed of this hope, for they are well assured that by the death of Christ, God loueth vs, and will bring the hope of all Christians to passe. Hope here is not alone, but is ioyned with fayth and charitie, so that the one cannot be without the other, neither the one to haue the lacke of the other: for as faith cannot be iustified without workes, no more can hope without charitie: for as faith without workes is deade, so is hope without charitie deade also. Therefore it is necessary for all christians to ioyne themselves to these foure, and although they be named in foure seuerall names, yet but two in effect, as may be very plainly vnderstanded, faith, workes, hope and charitie, workes in the name of a plurall number, signifieth all, as well the euill, as good. But I meane those workes in the which all faithfull Christians ought to arme themselves withall, and all those that with willing mindes doo further any of these, vnto such the rewarde is most happy and fortunate, with
faith

Rom. 5.

Of Hope.

faithfull hope there is alwayes constant charitie, the which worketh so diligently that she neuer sealeth, but is still labouring by all meanes to helpe and relieue all such as of her hath neede. Example herein, may be compared vnto all diligent preachers & furtherers of Gods worde, the which neither for persecution nor preferment of lining, will once leaue of fro teaching the poore of whom they haue cure & charge, (of such there is very fewe) which signifieth most euident and playne, that charitie is nere blynde and can not very well see. Therefore I wishe or desire all estates so to bridle their affections, that with sufficiency eche man may so liue in this world, that in þ world to come he may haue euermore felicitie. Hope thou in the Lorde and kepe his way, and he shall promote thee, that thou shalt possesse the land. *psal. 37.* Whē the vngodly perishe thou shalt see it. But my hope hath bene in thee O Lord. I haue sayd thou art my God. God is our hope and strength, a very present helpe in tyme of trouble. For thou lord art my hope, thou hast set thine house of defence very hye. My soule hath longed for thy saluation, and I haue a good hope because of thy worde. Thou O God art the thyng that I long for, thou art my hope euē from my yowth. I also cried vnto the Lord, and sayd, thou art my hope and my portion in the land of the liuing. Blessed be the Lorde my strength, which teacheth my handes to warre, & my fingers to fight, my hope, and my fortresse, my castle and deliuerer, my defender in whome I trust, which subdueth my people that is vnder me: for I suppose that the afflictions of this lyfe, are not worthy of the

The description

glory, which shall be shewed vpon vs, also the feruent desire of the creatures abideth, looking when þ sonnes of God shall appeare, because the creatures are subdued to vanitie against their wyll, but for hys will which subdued them in hope, for the very creatures shall be deliuered from the bondage of corruption into the glorious libertie of the sonnes of God: for we know that euery creature groaneth with vs also, and trauaileth in payne, euen vnto this time not they only, but euen we also which haue the first frutes of the spiritie, mourne in our selues, and waite for the adoption, and loke for the deliuerance of our bodie, for wee are saued by hope: but hope that is seene, is no hope, for howe can a man hope for that which he seeth, but and if we hope for þ which we see not, then doo we with patience abyde for it: for where sayth is, there is hope, and where as there is no sure hope, there is no christian fayth, wherefore it may be right well sayd, we are saued by hope. That is by the most certayne and sure faith in Chyestes promise, whiche causeth vs to hope certainly that at the tyme appointed, we shall be deliuered from this great burden of the flesh. The desire of þ righteous is acceptable, but the hope of the vngodly is iudgement. The vngodly is cast a way for his iniquitie, but the righteous hath a good hope euen in death. The hope that is put in a false man in tyme of neede, is like a rotten tooth, but let not thy soule be moued to slay him. Also as there is a good hope, vnto the godly which before is expessed so is there a fayned hope among the wicked and very seldome can be redressed, whiche is when a man in
world.

Rom. 12.

Prov. 11.

Prov. 14.

Prov. 25.

worldly causes hopeth to bring to passe that thyng
 which by no meanes may be entertayned or gotten.
 Example of one Iphis the sonne of Theucer, kyng of
 Mesia, a countrey ioyning to Hungary, the which for
 the loue of a damosell called Anaxareten, hanged him
 selfe. wherfore the Poetes haue fained the saide A-
 naxareten to be turned into a stone because that she *Ouidius*
 loued not him the which for her loue had hanged him *lib. 4.*
 selfe. Moreover what ensued of the Princes whiche
 sought the death of the Prophet Daniell, their folishe
 & bayne hope was utterly frustrated, for they thought
 that Daniell being once among the Lyons, could ne-
 uer haue escaped vnderstroyed, but God so preserved
 him that he escaped y death, and those princes which
 hoped that after his death to haue ruled & borne their
 owne sway, were of the Lyons utterly destroyed, this
 is the ende of all bayne hope. Therefore as there is an
 infallible and true god, so is there also but one firme
 and true faith, and in like, one hope, and one charitie.
 Let all christians therefore pray vnto God to send his
 holy spirite amongst vs, and that we may be
 thankful for his inestimable benefites daily
 bestowed vpon vs, lest the like mischiefe
 happen vnto vs now present, as by
 example hath happened vnto
 those the which haue bene
 refusers of the same.

(.)

D.L.

Ch

The description

The description of Charitie.

1. Iohn. 4.

Iohn. 3.



God is charitie, & he that dwelleth in charitie dwelleth in God, and God in hym. Here in is also loue perfect in vs that we should haue trust in the day of iudgement. The charitie of God is Declared vnto vs, for he hath sent his sonne already into the world to redeme the world, from sinne, death, and hell, and hath payde for our ransome, euen his most precious blood vpon the crosse for vs miserable creatures, els had we bene vtterly destroyed for euer. No man ascended vp into heauen, but he that came downe from heauen. And as Moyses lifted vp the Serpent in the wilderness, euen so must the sonne of man be lifted vp, that none that beleue in him perish, but haue eternall life. Little children ye are of God, and haue ouercome the world, for greater is he that is in you, then he that is in the worlde, he the which is prince of the worlde is the diuell. But the charitable louing and mercifull sauiour, he is the king of heauen, and of all charitable people, but suche as say that workes onely iustifieth from sinne, do not onely and vtterly deny Christ to be come in the flesh, but also they deny and depriue them selues from the euerlasting ioy and heauenly felicitie, and although workes are needfull and necessary, yet beyng without faith, hope, & charitie, nothing at all auayleth. In beleuyng that all such workes as are done truly, and not fainedly, with faith ioyned, are most wholesome and profitable. Hope, in taryng the good will and pleasure of God, neuer thinkyng the tyme

Of Charitie.

Of Charitie.



The signification.

As many as intend to be partakers with Christ & his Apostles must vse this worke of charitie, which is to fede the hungry, to clothe the naked, to harbor the harbourles, & lodge the stranger, to visite the sicke, and to relieue the prisoners and poore afflicted members of Christ, this is the duties of all faithfull people.

D.ii.

tyne

The description

Rom. 5.

tyme long of this our abode and pilgrimage. Charitie in all thinges nourishing, and ready to cherish all such as lacke and are in necessitie, and so continuing till it shall please the Lord, to chaunge vs into a better life, which is most glorious: for if when we were enemies, we were reconciled to God by the death of his sonne, much more, seying we are reconciled, we shalbe preserued by his life, not onely so, but we also ioy in God by the meanes of our Lord Iesus Christ, by whome we haue receyued the attonement.

Rom. 8.

Nothing ought to seporate vs from the charitie of God: for whatsoeuer he be & seeth what Christ hath done for him, cannot but beleue that God loueth hym, and with all his soule, mynde, and will, ought to loue god agayne: for thorough his loue that loueth vs, we ouercome strongly the infirmity of our corrupt and filthy flesh, yea I am sure that neither death, neither life neither aungels, neither rule, neither power, neither thinges present, neither thinges to come, neither he, neither low, neither any other creature, shall be able to depart any faithfull beleuer from the loue of God shewed in Christ Iesu our Lord. For the eternal wisdom of God was, and is such, that before the world began, appointed certayne that should professe & set forth the gospel of his sonne, euen to the worlds ende, that is, they are not onely called, but also elected and chosen. All the commaundementes do lead vs to charitie, for the ende of the commaundementes is loue, the which commeth of a pure hart, and of a good conscience, and of fayth vnfaigned, for the which thynges some haue erred, and haue turned vnto bayne iangeling

Of Charitie.

lyng, because they would be doctours in the Scriptures, and yet vnderstand not what they speake, neither wherof they affirme. If this part of Scripture were well considered of all such frantike heades, the which taketh vpon them to interpret the scriptures according to their owne wilfull myndes, I doo not doubt, but suche would be better aduised, in considering their dueties, not onely to their princes and gouernours, but also to the omnipotent God who is able in a moment clearly to seclude, and cutte off such vnprofitable impes. For as Corach, Dathan, and Abiram, were destroyed for their rebellio against Moses Gods seruauant, in resisting the ordinaunces and lawes before commaunded, they as men the whiche would seme wiser in their doyng then Moses, which had the firme and true law in dede, were by the Lord so greuously plagued, that the earth opened, and they all went downe into hell, suche is the rewarde of all disobedient children. Watche ye, stande fast in fayth, quit you like men and be strong, and let your busines be done in loue. My little children these things write I vnto you, that ye sinne not, if any mā sinne, yet we haue an aduocate with ffather Iesus Christ which is righteous, and he it is that obtayneth grace for our synnes, not for our synnes onely, but for the synnes of the whole worlde. And hereby we are sure that we knowe him, if we keepe his commaundementes. He that saith I know him and keepe his commaundements, is a lyer, and the veritie is not in him. O we nothing to any man, but to loue one an other, with charitable loue. I therefore which am in bondes for the lordes sake, exhort you, that we walke worthy of

1. Cor. 16.

1. Iohn. 2.

Rom. 1.3

Eph. 4.

The description

Hebr. 10.

Heb. 6.

Mat. 12.

the vocation toherwith you are called, in all humble-
nes of minde, and meekenes, and long suffering, for-
bearing one an other, and forgeuyng one an other
through loue, and that you be diligent to kepe the v-
nitie of the spirit, in the bonde of peace, beyng one bo-
dy and one spirite, euen as you are called in one hope
of your calling. Let there be one Lord, one sayth, one
baptisme, one God and father of all, which is aboue
all, and in you all. Let vs be rooted in charitie, that is
let vs consider one an other, to prouoke vnto loue, &
to do good woorkes: and let vs forsake the fellowship
that we haue among our selues, as the maner of some
is: but let vs exhor-te one another, and that so much
the more, because ye see that the day draweth nye, in
this part is shewed our duetie, if we wil be partakers
of the mercy before reherled. But if we sinne willing-
ly after that we haue receiued the knowledge of
the truth, there remaineth no more sacrifice for sins,
but a feareful looking for iudgement and violent fire,
which shall deuoure the aduersaries. This place is
also spoken of in the 6. of thys epistle, and also in the
12. of the Euangelist S. Mathew, that in sinnyng
willingly, is blasphemy against the holy ghost, which
S. John calleth þ sinne vnto death, let all such there-
fore, as spare not to blaspheme the spirit of God in re-
sisting and rayling vpon hys worde know that their
masse is no sacrifice for sinne, but þ the terrible iudge-
ment of God remaineth for them and their wicked i-
dolatry. Charitie ouercometh all sinne. If I had the
spirite of prophery and knew all misteries, & all ma-
ner of cunning. Also if I had all sayth, in so much as

Of Charitie

I could translate and carry away mountaynes out of their places, yet were I nothing if I lacked charity. Moreover, if I did distribute all my goods in feeding the poore, and although I gaue my body that I burned, hauing no charitie, it nothing auaileth me. Charitie is patient and gentle. Charitie hath enuy at no man, it doth nothing amisse, it is not puffed out wth pryde, it is not ambitious, she seeketh not her profite, she is not moued, she thinketh no euil, she reioyceth in no mischief, she goeth with truth, all thinges she suffereth, all thinges she beleueth, according to godly charitie, all thinges she hopeth which is to saluation, all thinges she beareth, charitie neuer faileth. Thus sayth the Lord: the people of Israel, which escaped in the wilderness, from the sword, found grace to come into their rest. Euen so shall the Lord now also appeare vnto me from farre, & say, I loue thee with an euerlasting loue, therefore by my charitable mercy, I haue drawen thee to me. I will repaire thee agayne, O thou daughter of Israell, that thou mayest be fast and sure. Therefore whatsoeuer thou be that this shal read, indge not rashly, but vse the Scriptures to the furtheraunce of thy health and solace, and although in many points they may dislike thee, yet know thou that it is the truth and thou the lyer: therefore I say agayne, whatsoeuer pointe or tittle thou happen to read, and do not wel vnderstand it, as if thy capacity be not able to comprehend the meaning therof, omit it to the diuine wisdom of god, & pray that it may be opened & reueled vnto thee, & thus with charitie vse thy selfe, that thereby it be not only a profit to thee whilest thou

The description

Luke.ii.

att lining, but also an everlasting loy in the world to
come. The hipocrites for to follow their inuencions,
do leaue iudgement, and charitie vndone, as appea-
reth more euident in the xi. chapter of the Euangelist
S. Luke. God graunt for his mercy, such chari-
tie to raigne amongst vs, that there may not
onely be an outward shew therof, but al-
so in dede, wherby we may be found at
the generall day such seruants, as
were occupied and not slepyng,
when we shall be called.

(?)



Of Iustice.

Of humayne iustice and iudgement.



A man may be iust, that feareth either death, payne, exile, or povertie, or that preferreth their contraries, before very equitie. The foundation of perpetuall *Tali.* prayse and renoume is iustice, without the which nothing is commendable. King Agestilaus being demaunded which was the better, either iustice or fortitude. He answered, if all men were iust, we needed no fortitude. The glory of a good man is to do iustice. Iustice exalteth the people, but sinne maketh the people wretched and miserable. The Emperour Alexander hearyng that a poore olde woman was *Aristides.* ill intreated with one of his souldiours, he discharged him, and gaue him in bondage vnto the woman to get her her lining with his crafte, forasmuch as he was a carpenter. Aristides, being called the righteous, being demaunded of one if he was righteous of his owne nature. Nature said he, hath much holpen me thereto, but yet by myne industrie, I haue holpen her also. In the pathe of iustice is lyfe, the way that turneth therefrom, leadeth vnto death. Iustice exalteth the people in honour. Sinne maketh the people wretched and miserable. Use not iustice for fauour of friendshippe, or malice, but so deale with all men, that they may report well of thee. My sonne, desiring wilt thoue, kepe thou true iustice, and God almighty will geue it vnto thee. Caius fabricus, was consul of Rome in his dayes there was discention among the Samnites, and for that they determined an ende, came be-
fore

The description Of Iustice.



The signification.

She which sitteth hauing in one hande a sworde, and in the o-
ther a paire of balance, is iustice, also hauing but one eye in
the midst of her forehead, signifieth vpright iudgement, not ex-
temper the person, the balance equitie, to vse no parcialitie, ne-
ther for loue nor fauour, the sword to cut of all rebellious per-
sons and offenders, the other are signified in the chapter.

fore he said Fabricus, a profering a great summe of gold desired his counsaile for that they had bene so long tyme in controuersie. Fabricus seing their gold, laugh ed, saying: Let me first see whether it hath either taste or smell, and so gaue to them their golde againe; here in he shewed himselfe to be such a iudge as regarded more true iustice, then corrupt bribery or gayne. For saith he, it is better to be maister ouer gold, then that gold should haue the gouernment, the which encreaseth most miserable tormentes, it may bee supposed that in these our dayes there are very few such Judges and doers of Justice, for the corrupte desire of golde hath blynded the eyes of many, not altogether among iudges, but also among all degrees, as well spirituall as temporall, and forasmuch as all commendable histories ought not to be forgotten in causes needefull, therefore are they placed in such sort, as most best may sollicitate the myndes of all louyng and diligent readers, and also to that end and purpose that when Gods iustice and iudgement shal be shewed among the wicked for the inordinate liuing as a fore warning, let this be taken hede of, for that the iustice and iudgement by Gods wordes, threatneth for greuous offence greuous punishment.

Cambyses being kyng ouer the Persians and Medes aboute the yeare of the worlde foure thousande and feneentie, elected and chose one named Salmannes to be iudge ouer his people, the which for his parcialitie was complained vpon vnto the kyng, that he had against lawe & right condempned a man to death, the matter being examined and founde true, forthwith

The description

with the kyng caused the sayde Judge to be put to death, and his skinne to be striped of, and layd before the iudgement seat, where tofore he had done the offence, and also caused Ottanus, Sisames sonne to succede in iudgement, admonishing hym to beware of peruerse iustice by example of his fathers skinne, lest being founde with the like fast, to haue the lyke rewarde, and also caused these verses to be written of him as followeth.

Policro.

<i>Sede sedens iste iudex inflexibilis ita et a manibus reuocas manus, ab aure preces Sit tibi lucerna, lex lux, pellisq. paterna. Qua recedes natus, pro patre sponte datus.</i>	2. 3. 4.
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Thou that sittest in this iudicall place,
 Set by right, and holde thy handes from meede,
 Thine eares from prayer, and fauour from thee reade,
 Let lone be thy guide, keepe iustice & thee read,
 Thy fathers skinne, which doth thy chaire spred,
 Dure in thy mynde, fall not to like offence,
 Lest for thy fault, thou make like recompence.

Deu. 1.16.

The iudges ought to do righteous iudgement accordyng to the commaundement of God geuen by Moses vnto the children of Israell, saying: I charged your iudges at the same tyme, saying, heare the cause of your brethren, & iudge righteously betwene euery man and his brother, and the stranger that is with him. See that you know no faces in iudgement but heare the small as wel as the great, and be afraid of no man, for the iudgement is Gods, and the cause that is to harde for you bring vnto me, and I will heare

Of Iustice

heare it. Judges and officers shalt thou make thee in
all thy cities, which the Lorde thy God geueth thee
thorough out thy tribes, and they shall iudge the peo-
ple righteously. Nor yett not thou the law, nor know a-
ny person, neither take any reward, for giftes blynde
the wise, and peruerse the wordes of the righteous.
That which is iust and right shalt thou follow, that
thou mayst liue, and enioy the land which the Lorde
thy God geueth thee. Rewards and giftes blyndeth
the eyes of the wise, and maketh him domine, that he
cannot tell men their faultes. It is not good to haue
respect of any person in iudgement, neither to regard
the outward appareance of men. He that saith to the
vngodly, thou art righteous, him shall y people curse,
yea, the communitie shall abhorre him, but they that
rebuke the vngodly, in them doth God delight, and a
riche blessing shall come vpon them. Condemne no
man before thou haue tried out the matter, and when
thou hast made inquisition, then reforme righteously,
geue not sentence before thou hast heard y cause, but
first let men tell out their tales. Serue not for a mat-
ter, that toucheth not thy selfe, and stand not in the
iudgement of sinners.

Sirach. 30

Pro. 24

Sirach. 11.

Deu. 25.

Deu. 27.

If there be strife betwene men, they shall come vnto
to the law, and let the iudges geue sentence betwene
them, and iustify the righteous, and condemne y vn-
godly. Cursed be he that taketh reward to slay the
soule of innocent blood, for in iudgement a man should
not agree to the voyce of many, for to come by the
truth. Thou shalt not accept a vaine tale, nether shalt
put thine hand with y wicked, to be an vnrightheous

Ex. 23.

Ps. 111.

Wit.

The description

Iohn. 7.

Lames. 4

Leui. 19.

Pro. 3.

witnes. The law doth forbid to iudge of a man, ex-
 cept he be knowen to be such a one, as hath bene be-
 fore either an extortioner, or a perjured person, or such
 a one as hath bene before an utter enemy to all good
 lawes and orders, he that iudgeth his brother, iud-
 geth the law. what art thou that iudgeth an other:
 Go to now, ye that say, to day and to morrow let vs
 go into such a citie and continue there a yere, and buy
 and sell, and winne, and yet cannot ye tell, what shall
 happen on the morrow, for what thing is your lyfe, it
 is such a vapour that appeareth for a little tyme, and
 then vanisheth away: for that ye ought to say, if the
 Lord will, and if we lyue, let vs do this or that, but
 now ye reioyce in your bostinges, all such reioysings
 is euill: therefore to hym that knoweth how to do
 good, and doth it not, to hym it is saine, he that back-
 biteth or iudgeth his brother, doth iudge the lawe to
 be euill, for the law forbiddeth so to do. He that know-
 eth and yet doth not, is without excuse, for God hath
 promised no mercy, but to the that will do their good
 will. Herein is not onely an excellent admonition un-
 to worldly iudges, but also among all estates, so that
 whatsoeuer he be, that by any meanes goeth about to
 dislike or misuse, vnto that person is promised the iust
 iudgement of God, the which hath power to destroy
 both body & soule. Thou shalt not fauour the poore, nor
 honour the mighty, but in righteousness thou shalt
 iudgeth thy neighbour, thou shalt not go by and doyme,
 as a pryuy accuser among the people, neither shalt thou
 stand against the blood of thy neighbour that thou
 beare no saine for his sake.

Of Justice.

My sonne forget not thine my laws, but see that
thine hart kepe my commaundementes, let mercy and
faithfulness neuer go from thee, bynd them about thy
necke, and write them in the tables of thine hart, so
shalt thou fynde fauour and good vnderstanding in
the sight of God and man. Deliuere him that suffereth
wrong from the hand of þe oppressor, and be not faint
harted when thou sittest in iudgement. Be mercifull
vnto the fatherles as a father, & be in sted of an hus-
band vnto their mother, so shalt thou be an obedient
sonne of the highest, and he shall loue thee more then
thy mother doth. At the mouth of two or three witness-
ses, shall he that is worthy of death dye, and at the
mouth of one witness let no man die. Beware of bri-
bery and gifts, for they blynde and gifte blynde the
eyes of the wise and make him domine, that he canot
tell men their faultes. The Kike in the ayre knoweth
her tyme, the turtle, the Scurke, and the Swallow do
come at their seasons, my people knowe not theyr
lordes iudgement. A good man will not in his frendes
cause do against a weale publike, against hys othe,
nor against the law, which is put in down, for he lay-
eth aside the performance of a frend, when he taketh on
hym a iudges office. The emperor Alexander would
neuer suffer to be solde the office of a iudge, or great
authoritie in þe execution of lawes saying, nedes must
he sel that doth buy. And I will not let that there shal
be merchants of gouernance, which if I do suffer, I
may not condeigne for I am obligid to punish a mā
that buyeth and selleth. Themistocles being the chief
iudge in Athens, when there came to hym a great
multe

Eccle. 4.

Deu. 17.

Eccle. 10.

Tull.

Alexander
Augustus.

The description of Veritie.



Christ is the truth, and he is also called the spirit of truth, not onely because he is true, but because he maketh y name into whome he entreteth true, whereas all they do, without the spirit is none other thing but lies. Also S. Peter.

1. Pet. 1. 2. faith, that all diligence ought to be shewed among christians. And hereunto geue all diligence in your sayth, ministeryng vertue in vertue, knowledge in knowledge, temperaunce in temperance, patience in patience, godlines in godlines, brotherly kindnes in brotherly kindnes, loue, for if these thinges be among you & are plenteous, they will make you that ye hope that shall be sole not vnfruitfull in the knowledge of our Lord Iesus Christ. But he lacketh these thinges is blinde and gropeth for the way with his hand, and hath forgotten that he was purged from bys old sinne, as many as lacketh these and such like workes are blynde and vnderstandeth not, what the faith of Christ meaneth, and also without the mercy of Iesus Christ, are viterly seclinded from all heavenly felicity, which felicity cannot be gotten (of such) with our harty prayers, in the tyme of this transitory abode vpon earth, and as many as haue in them the motions of these godly and fruitfull vertues, may be most assured, to be the very elect, and that they haue the true faith, so long as they continue therein, no state, no time, no flourishing power, no monarchie, nochyng within the circuite of the whole earth, may once be compared,

The description

ted to the prosperous estate and endless felicitie of those and such as haue and do obey the liuing God.

41 Joshua for that he obeyed God inherited certayne possessions in the lande of Canaan, and likewise the lord strengthened Caleb his sonne of Iephune, which said, behold the Lord hath kept me aloue as he sayde. This 45 yeares euen since the Lord spake this word vnto Moyses while the children of Israell wandred in the wildernes, and nowe, loe, I am this day 85 yeares olde, and yet am as strong at this tyme, as I was when Moyses sent me, loke how strong I was then, so strong am I now, whether I go to warre or to come agayne. Herein is plainly shewed what happy rewarde happeneth vnto those that vse truth, for that both Joshua & Caleb obeyed the lordes behestes, truly they therefore receiued the rewarde of truth which is eternall felicitie. All the wayes of the Lorde are mercy and truth, let thy tonge be ignorant of lying, and swearing, and loue so well truth, that what soeuer thou speakest, thinke that thou swearest. Truth most comunonly with many wordes is scattred to nothing. The eternall God is so mercifull vnto his people that he geueth them space to amende of theyr former offences, and calleth them by his prophetes and preachers, to the ende that they at all tymes should be redy in all truth and godly exercises, to sollicitate the selues withall, as for example. The Lord commaunded Moyses saying: Thou shalt seeke out among all the people men of actuntie, and suche as feare God, true men hatyng couetousnes, and make them heads ouer the people. If thou shalt heare say in one of thy cities

Iosua. 14.

Ieronomi.

Lactanti.

Exo. 18.

Deu. 13.

cities, which thy Lord thy God hath geuen thee to dwell in, that certayne men being the children of Beliall, are gone out from among you, and haue moued the Inhabitets of theyr citie, saying, Let vs go and serue strange Gods which ye haue not known, then thou must seeke and make searche, and inquire diligently, and beholde, if it be true and the thyng of a surety, that suche abhominacion is wrought among you, then thou shalt smite the dwellers of that citie, in the edge of the sword, and destroy it utterly, and all that is therein, and euen the very cattell thereof, with the edge of the sword, and gather all the spoile of it, into the midst of the streete therof, and burne it with fire, both the citie, and all the spoyle therof euerie whit, for the Lorde thy God. forasmuch therefore as the almighties charge was so great vnto Moses & Aaron, wyth the rest Ministers in those days concerning Idolatry and superstitious ordinaunces, and that they were commaunded by the mouth of the mighty and eternall God, fully to seclude themselves, not onely from the personages or companies, but also from all suche goodes as all those children of Beliall had in their gouernement, and in no wise to entermiddle wyth any iote of it, and that bothe theyr fained Gods and goodes shoulde be burned, not pryncely, but openly, to the intente, that those Beliallites and people whiche beleued in the true God shoulde not at any time therewith bee infected, and also because Sathan should not haue any quarrell at any time, amongst the peculiar people of God, & thens therefore that the commaundementes of God were

The description

Of Veritie.



The signification.

Hewich steech on the raynebowe signifieth Christ, and the sworde in his hande signifieth his wrath against the wycked, the round compasse, the worlde, and those two climbing, the one a Pope, and the other a Cardinall, struving who shall be higher, and the Diuell which falleth headlong downe is Lucifer, whiche through pride fell, he which holdeth the world, is death, standing in the entrance of hell to receyue all such superbiuous liuers.

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.ii. R

were

were so earnestly looked vnto in those dayes, and
 so iustly and truely obserued, how much more ought
 it, in these our dayes, to be both looked and sene vnto,
 for those people beleued in the promises to come,
 hoping in deede, that that god the which had promi-
 sed, was able to performe that which was promised,
 and through there beliefe were receaued by in glory,
 now that which was promised, and of them looked
 and hoped for, is come to passe, which is Christ, the
 sauiour of the whole world, and vnto vs as mighty a
 sauiour, which belene, as vnto them the which before
 his coming through the promise beleued. Then if
 we will be the true children of God, as they were,
 we must do as they did, which is to follow & which
 God commaunded, not only them, but all vs also,
 which is to cleaue to all truth, to deny all superstiti-
 ons enormities and imaginations of man, and to vse
 the worde of God rightfully and truely, taking no-
 thing from it, neither adding or putting any thing to
 it, but sincerely and truely to reuerence and obey it,
 & to shew our selues willing members of the churche
 of God, and then God will guide vs, and so enflame
 our harts with the ardent desire of his promises, that
 at no time the boisterous windes of errour shall not
 once haue power to overthrow vs, neither the tira-
 nus threatening of princes and magistrates once able
 to euert or turne vs from the deuine preceptes of our
 only Lord and sauiour Jesus. When thou art come
 into the land which the Lord thy God geueth thee, se
 that thou learne not to do after the abominations
 of those nations, let there not be founde among you
 any

Deu. 18.

The description

any one, that maketh his sonne or daughter to go through the fier, or that useth witchcraft, or a choicer out of dayes, or that regardeth the flying of soule or a sorcerer, or a charmer or that counselleth with spirits, or a southsayer or that asketh the truth of them that be dead, for all that do such thinges, are abhominable vnto the lord, and because of these abominations, the lord thy God doth cast them out before thee, when thou art come vnto any lande whether it be in parte of thy native coutry or others, learne not the mischievous imaginations of men, but vse thy selfe with the swete counsailes of Gods worde, let not the subtil craftines of sathan, enflame thine hart with sorcery or witchcraft, or any vaine worshipping of superstitious and diabolicall larnes, for inkers sake, but chiefly in all stormes of temptations pray to the mighty God to ayde thee, and arme thy selfe with gods truth, neuer seacing of thy labour, till the lord thy God doth call thee, and whatsoeuer he be that in this sort spendeth his dayes, let him be sure to haue a most happy reward. Example.

4. Kng. 18

Hezekiah the sonne of Abaz kyng of Iuda did raigne, fife and twenty yeares olde was he when he begaune to raigne and raigned nune & twenty yeares in Ierusalem, and he dyd that whiche was right in the syghte of the Lorde, and therefore the Lorde prospered hym. Teache me, and I will holde my tounge, and when I doo erre, shewe me where in. Howe stedfast are thy woordes of trathe, and whiche of you can rebuke or reprove them. Be thou my Iudge O Lorde &c. For thy louing kindnes is

Iob. 6.

Psal. 26.

euert

Of Veritie

euer before mine eyes, and I will walke in thy truth.
 O shut not vp my soule, with the flammes, nor my
 life with the bloud thurst; in whose handes is wis-
 kednes: and they right hands are full of gifts. Good psal. 45.
 lucke haue thou with thine honoure, ride on, because
 of the worde of truth, of mekenes, and righteousnes,
 and thy right hand shall teache the terrible thinges.
 But loe thou requirdest truth, in the inwarde parts, psal. 51.
 and shalt make me to vnderstand wisdom secretly.
 Mercy and truth are met together, righteousnes and psal. 85.
 peace haue kissed eoh other, truth shall flourish out of
 the earth, and righteousnes hath looked downe from
 heauen. But thou o lord art full of compassion and psal. 86.
 mercy, long suffering plenteous in goodness: truth. psal. 89.
 My tongue shall be alwayes of the louing kindnes of
 the lord, with my mouth will I euer be shewing thy
 truth from generation to generation, thy truth shalt
 thou stablish in the heauens, O Lord & very heauens,
 shall pray to thy wondrous workes, and thy truth in
 the congregation of saintes, O Lord who is like vn-
 to thee, thy truth most mighty lord is on euery side,
 righteousnes and equitie is the habitation of thy seat,
 mercy and truth shall go before thy face, my truth and
 my mercy also shall be with him, and in my name shall
 his horne be exalted, neuerthelesse my louing kindnes
 will not I utterly take from him nor suffer my truth
 to faile. Lord where are thine olde louing kindnes
 which thou sweetest vnto Dauid in thy truth, psal. 91.
 saythfullnes and truth, shall be thy shilde and buck-
 ler. It is a good thinge to geue thanks vnto the psal. 111.
 Lord, and to sing prayles vnto thy name O moste
 hiest

The description

- biest, to tell of thy louing kindnes early in the morning, and of thy truth in the night season, the workes of his handes are veritie and iudgement, all his commaundementes are true, they stand fast for ever and ever, and are done in truth and equitie. O prays the
- Psal. 1. 17.* Lord all ye heathen, praise him all ye nations, for his mercifull kindnes is ever more and more toward vs,
- Psal. 1. 19.* and the truth of the Lord endureth for ever. O take not the worde of truth vtterly out of my mouth, for my hope is in thy iudgementes all thy commaundementes are true. Thy truth also remaigneth from one generation to an other, thy righteousness is an everlasting righteousness, and thy lawe is the truth. Be thou nigh at hand O Lord, for all thy commaundementes are true. Thy word is true, and is from everlasting, all thy iudgementes of thy righteousness endureth for ever. Doth not wisdom cry, doth not understanding put forth her voyce and say, my throte shall be talking of thy truth, and my lippes abhorre vngodlines. A Just man will tell the truth, and shew the thing that is right, but a false witnessse deceueth. A true mouth is ever constant, but a dissembling tong is ever changeable, the lord abhorreth lying lippes, but they that labour for truth please him. A false witnessse shall perish, but he that is a true man, boldly speaketh that he hath hard. Haue I not warned thee very oft, with counsaile and learning, that I myght shew thee the truth, and that thou with the veritie mightest answer them that send vnto thee. No be vnto them that make vnrightheous lawes, and deuise thinges which be to hard for to keepe, where through
- my

Of Veritie

my people are oppressed, and the Innocentes of my
people robbed of iudgement, that wisdome may be
they pray, & that they may rob the fatherlesse. What
will you do in time of visitation, and when destructi-
on shall come from farre? To whom will ye runne for
helpe, and to whom will you geue your honoure, that
he may kepe it; that when I with drawe my hande,
ye come not among the prisoners, or lye among the
dead. &c. But faythfulnesse and truth shall they trust
vnto, yea vnto the lord the holy one of Israel. And in *Esay. 16*
mercy shall thy seate be prepared, and he shal sit vpon
it in the truth in the tabernacle of Dauid, iudging
and seking iudgement, and making hast vnto right- *Esay. 16*
eousnes. In that day shall this song besung, In the
land of Iuda, we haue a strong cite, saluation shall
God appoynt in steade of walles, and bulwarkes, o-
pen ye the gates that the righteous people which ke-
peth the truth may enter in, there minde is set vpon
thee, because thou preferrest them in peace, yea in
peace, because they put their trust in thee, put ye your
trust alwayes in the Lord, for in the Lord God there
is strength for enermore, let all christians ioye in this
heavenly comfort, the which the holy prophet of God
speaketh, for although it be long agoe since he spake
it, yet is it as fruitfull to al faythful christians now in
these our dayes as euer it was before. God graunt
that the harts of al faythful christians may be thank-
full; for these his inestimable benefites and merites
shewd vnto vs in these our dayes, and therefore let
vs reioyce with the Israelites, and say God is our
righteousnes and truth, and God hath deliuered vs
from

The description

from the fiery, and cruell malice of sathan, and al papistical doctrine, wherby now hauing no let, nor foes to disturbe vs, may so diligently shew our selues, in ech vocation, that thereby Gods name may be glorified, and our soules refreshed, with þ heauenly foode of immortall ioyes, to the which eternall and liuing God be all honour and glory for euer and euer.

Sirach. 15. He that feareth God will do good, and who so keepeth the law, shall obtayne wisdom, men that go about with lies, will not remember her, but men of truth shalbe found in her, and shall prosper euen vnto the beholding of God. And aboue all things pray the best that he wil lead thy way in faithfulness & truth. The arrogant and stifnecked pharisees, although they beleued not þ preaching of our Saviour Christ, yet they confessed him, to be the truth, saying: master we know that thou art true and teachest the way of God truly neither carest thou for any mā, for thou regardest not the outward appearaunce of men, tell vs therefore how thinkest thou, is it lawfull that tribute be geuen vnto Cesar or not: But Jesus perceaued theyr wickednes, sayde, why tempte ye me ye hypocrites, shewe me the tribute money, and they tooke him a penny, and he sayde vnto them, whose is thys Image and superscription, they sayde vnto hym, Celars. Then sayde he vnto them, geue therefore vnto Cesar, the thinges which are Celars, and vnto God those thynges that are Gods. By thys Cesar, is ment all temporall rulers, to whome we ought to geue all thinges that the lawe of the countrey we be in, bindeth vs to geue, whether it be
our

Of Veritie.

our goodes, our life, our childre, or seruants, to do the
seruice, as in resisting the forrayne enemy, & shewing
our selues obedient subiects vnto our prince & gouer-
ners, not after a sodomieall order, but after those or-
ders & are as wel to be allowed of God, as of & prince
or magistrats. Every one & euill doth, hateth & light, *Iohn. 3.*
neither cometh to & light, least his dedes should be re-
proued, but he & doth truth, cometh to the light, that
his dedes may be knowne, how & they are wrought
in God. He that cometh from heauen is about all,
and what he hath seene and heard, that he testifieth,
and no man receaueth his testimony, he that hath
receaued his testimony, hath set to his seale that God
is true. Which seale signifieth our Christian beliefe,
the which when we haue heard, do forth wth fol-
lowe, to the vttermost on our parts, and do stedfast-
ly stande to the same, refusing no plagues that may
be layde on the body, for that sweete fruite of happy
ioye, but euen to the ende, therein so to continue, and
then haue we beleued, and also sealed. But he that *Iohn. 7.*
seeketh hys prayse that sent hym, the same is true, *Iohn. 8.*
and no vnrighteousnes is in him, yea, and he that *Rom. 3.*
sent me is true. Let God be true, and euery man a *2. Cor. 6.*
liar, as it is written, that thou mightest be iustified
in thy sayings, and overcome when thou art iudg-
ed. Let vs geue none occasion of euill, that in oure
office, be founde no fault, but in all thinges let vs be
haue our selues as the ministers of God, in much pa-
cience, in afflictions, in necessities, in anguishes,
in stripes, in imprisonments, in strues, in la-
boures, in watchynges, in fastynges, in puerues, in

The description

Renel. 19.

Isa. 4.

Osai. 4.

knowledge, in long sufferynge, in kindenes, in the holy
ghost, in loue vnfaigned, in the worde of truthe,
in the power of God, by the armour of righteous-
nes, of the right hande and on the lefte, by honour
and dishonoure, by euill repute and good repute,
as deceyuers and yet true. And I saw heauen open,
and behold a white horse, and he that sat vpon him,
was called faithfull and true, and in righteousness, he
doth iudge and make battaile. And I sawe an angell
stande in the sunne, and he cried with a loude voyce,
saying, to all the foules that flye by the mydd of hea-
uen, come and gather your selues to the supper of the
great God, that all flesh may be deuoured. The mul-
titude that cried, are the vniuersall church or congre-
gation of the faithfull, which is also to be vnderstan-
ded the wyfe of the lambe. The lambes supper, is the
lyfe eneralsting for all true beleuers to rest in perpe-
tual ioy, and endeles felicitie. The foules that are cal-
led to the slaughter, are the true preachers of christes
doctrine, who are commaunded to kill and deuoure
all flesh with the sharpenes of their preaching, in re-
buking the fleshly, liuing in all degrees. O Israell if
thou wilt turne thee, (O England if thou wilt turne
thee) and leaue thine abominations, then turne vn-
to me sayth the Lord: for euen as the Prophet spake
vnto Israell, euen the very same speaketh he vnto
thee O England. And if thou wilt put away thyne
offences out of my sight, thou shalt not be moued, and
shalt sweare, the Lord lieth in truth, in equitie and
righteousnes, and all people shall be fortunate & ioy-
full in hym. Heare the wordes of the Lord, O ye chil-
dren

Of Veritie.

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dren of Israell, for the Lord must punish them that dwell in the lande. And why, there is no truth, there is no mercye, there is no knowledge of God in the lande, but swearing, lying, manslaughter, theft, and adultery haue gotten the vpper hande, therefore shall the lande be in a miserable case, and all those wicked offendours that are therein, shall be rooted out. The Lord kepeth not his wrath for euer, and why, his delight is to haue compassion, thou shalt kepe thy truth with Jacob, & thy mercye for Abraham, like as thou hast sworne vnto our fathers long ago. And it shall come to passe, that like as ye were a curse among the heathen, O ye house of Iuda, and ye house of Israell, euen so wil I deliuer you that you shal be a blessing. Feare not but let your hands be strong, for thus saith the Lord of hostes. Like as I deuised to punish you, what time as your fathers prouoked me vnto wrath saith the Lord of hostes, and spared not, euen so am I determined now in these dayes for to do well vnto the house of Iuda and Ierusalem. Therefore feare ye not. Nowe the thinges that you shall doo are these, speake euery man the truth vnto his neighbour, execute iudgement truely, and patiently within your portes. None of you imagine euill in his harte agaynst his neighbour, and loue no false othes, for all these are þe thinges that I hate sayth the Lord. The lawe of truth was in his mouthe, and there was no wickednes found in his lyps, he walked with me in peace and equitie, and did turne many one away from their sinnes.

Micb. 7.

Mal. 3

Kyng Darius made a great feaste vnto his seruantes

R. iij.

uauntes

The description

namntes vnto all hys Courte, and to all the officers of Media, and Percia, yea to all the Deputies, and rulers that were vnder hym, from Judea, vnto Ethiopia ¹²⁷. countries, so when they had eaten and drunken, beyng satisfied, and were gone home agayne, Darius the king went into his Chaunber, and there layde him downe to sleepe, and after a while a waked.

In the meane season the three young men that kepte the kinges person, and watched hys bodye, communed among themselves, and spake one to another, let euery one of vs say something, and looke whose sentence is wisest and moste excellent aboue the other, vnto him shall kyng Darius geue greate gyftes, and clothe him with Purple, and set hym nere the kinges presence, and so euerye one wrote hys meaning, sealed it, and layde it vnder the kinges pillowe and sayde, when the kyng ariseth we will geue him our writings, and looke whose worde the king and his chiefe Lordes iudge to be most wisely spoken, the same shall haue the victory, one wrote, Naue is a strong thing: the second wrote, the king is stronger: the third wrote, woemen haue yet more strength, but aboue all thinges the truth beareth away the victory, and this last probleme was written by Zorababel, and was by the king and his counsaile esteemed most best in that he preferred truth aboue all thinges. True friendship, and frundes, ye surely shall finde, where many pure hartes, are made in one minde.

Figura.
Tobi. 1.

Tobias, of the tribe and Citie of Nephtalem which

Of Veritie

whiche lyeth in the hye countreyes of Galile aboute
Naalon the way towarde the West, hauing the Ci-
tie Sephet vppon the lefte syde, though he was ta-
ken prisoner in the dayes of Salmanazer kyng of the
Assirians, neuerthelesse being in captiuitie, he for-
sooke not the way of truthe. They that doo sinne in
vnrightheousnes, are the ennemies of theyr owne
soules, wherefore I tell you the truthe, and woll
hyde nothyng from you, serue the Lorde in the truthe,
seeke after his woll, and doo the thyng that plea-
seth him. For God is gracious and mercifull, he for-
geueth synnes in the tyme of trouble, and is a de-
fendour for all them that seeke hym in the truthe.
And we sawe the glorie of it, as the glorie of the
onely begotten sonne, full of grace and truthe.
If ye beleue not that I am he, ye shall dye in your
synnes. Then sayde they vnto him, what art thou,
and Iesus sayth vnto them, even the very same thing
that I spake vnto you, I haue many thinges to saye
and to iudge of you, yea, and he that sent me is true,
then sayde hee to those Jewes whiche beleued on
hym, if ye continue in my worde, then are ye my be-
lyue disciples, and ye shall knowe the truthe, and the
truthe shall make you free, but now ye goe about to
kill me, a man that hath tolde you the truthe, which
I haue hearde of God, why doo ye not knowe my
speache, even because ye can not abyde the hearyng
of my worde, ye are of your father the Diuell,
and the lustes of your father will ye serue, he was
a murtherer from the begynnyng, and abodenot in
the truthe, therefore ye beleue me not, whiche of you
rebuketh

The description

Iohn. 18.

rebbiketh me of mine, if I say the truth why do ye not beleue me. For this cause was I borne, and for this cause came I into the world, that I should beare witnes of the truth; and al that are of the truth heare my voyce.

Rom. 9.

I say the truth in Christ, and I lye not, if the truth of Christ be in me, this reioysing shall not be take away fro me, in the region of Achaia. whet-

2. Cor. 11.

fore because I loue you not God knoweth, neuerthelesse what I do, that will I do, to cut away occasion that they might be found like vnto vs, in that wher- in they reioyce, we can do nothing agaynst the truth, but for the truth. But let vs follow the truth, in loue,

Ephe. 4.

and in all thinges growe in him whiche is the head, euen Christ. Let no mā deceiue you with vaine words, for becaule of such things cometh the wrath of God, vpon the children of disobedience, be not ye therefore companions of them. We were sometime darkenes,

Ephe. 5.

but now are ye light in the lord, walke as children of light, for the fruite of the spirite consisteth in all goodnes, righteousness, and truth. Study to shew thy selfe laudable vnto God, a workeman that needeth not to be ashamed distributing the word of God, truely and iustly, as for vngodly vanities of vices, passe thou o- ner them, for they will encrease vnto greater vngod- linesse, and theyr wordes shall create euen as doth the disease of a canker, of whose number is Himene- us, and Philetus, which as cōcerning the truth haue erred, saying that the resurrection is passed al ready, and do destroy the fapth of some, but the sure ground of God standeth still & hath this seale, the lord know- eth them that are his, and let every man that calleth

on

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Of Veritie.

on Christ depart from his iniquitie: This witnes is *Ti. 1. 1.*
true, wherefore rebuke thou them sharply, that they
may be sounde in the fayth, not taking heede to
Iewishe fables, and commaundements of men, that
turne away the truth. If we say that we haue felow- *1. Iohn 1.*
ship with him, and walke in darthenes, we lye and do
not the truth. I haue not writte vnto you, as though *1. Iohn. 2.*
ye knew not the truth, but as though ye knewe it,
and knowe also that no lye commeth of truth,
God graunt al christian hearers and readers
of his worde, to be as well followers, as
hearers, that after this life, we may all
raygne in the eternall and everlasting
kingdome, with God the father,
and his sonne Iesus Christ, to
whome be all glory and domi-
nion both now and euer.

(11)



The description

The description of wisdom.



Exo. 31.

Deu. 4.

1. King. 18

3. King. 2.

Tulli.

And the Lord spake vnto Moyses saying, beholde I haue called by name, Belalael, the sonne of Aiey, the sonne of Hare, of the tribe of Iuda, and I haue filled him with the spirit of God, in wisdom and understanding, in knowledge, and in all maner of worke, to finde out subtile seates, and to worke in golde, silver, and brasse. And now harden O Israell vnto the ordinances and lawes, which I teach you. Kepe it therefore and do them, for that is your wisdom. The valiant and kingly Prophet Dauid, in that he feared the Lord, the Lord prospered hym, and he behaued himselfe wisely in all his wayes, and the Lord was with hym, wherefore, when Saule sawe that he was so exceeding wise, he was alwayde of Dauid. The dayes of Dauid drewe nye that he shoulde dye, and he charged Salomon his sonne saying: I go the way of all the world, be thou strong therefore, and shew thy selfe a man. Kepe thou the watch of the Lord thy God, that thou walke in his wayes, and keepe his statutes, and his precepts, his iudgements, and his testimonies, enen as it is written in the lawe of Moyses, that thou mayst prosper in all thou dooste, and in every thing that thou meddest with all, (concerning Joab the sonne of Zaria, in that he slew the two capitaines, Abner, and Amasa. Deale with hym, therefore according vnto wisdom, and bring not his hore heade down to the graue in peace. Prudence consisteth in knowledge of things good & euill.

Of

Of wisdom.

Of wisdom.



The signification.

His house which standeth on the rocke, signifieth the stedfast believe of the faythfull. The other which standeth in the vally and on sandy ground, is the church of Antichrist and all popish preaching, which house by violence of the water which falleth from the heigh, overturneth it, and so lieth voyde and empty.

S. II.

Seperate

The description

Socrates.

*Ex mis-
ericordia.*

3. King. 3.

3. King. 4.

3. King. 10.

-best shi

ni shi

huc shi

uawod

obvay

stang

Seperate them that do craftely flatter thee, fro those that do faithfully loue thee, least the ill men haue most profite by thee. By these examples, it is manifest that God hath alwayes, and at all tymes preserved, not onely those rulers and maiestrates, the which haue bled and kept hys preceptes, wyth prudent wisdom and iust dealing, but also as well the poore and simple, & hath not onely bene vnto those realmes a most prosperous sauour in sending a boundaunce of all fertility, but in the ende an euerlasting redeemer vnto eniesse ioyes, and most happy felicity. Consider the excellent wisdom of Salomon, in doyng iustice betwene the two women that stroue for the quicke childe, when as the one of them through her negligence smothered her childe, and by craft ment to lay her fact on the other, to auoyde the blame was reproued, and the true mother of the liuing childe was known. Also God gaue Salomō wisdom and vnderstanding exceeding much, and a large hart, euen as the sand that is on the sea shore, and Salomons wisdom exceeded the wisdom of all the children of the East countrey, and all the wisdom of Egypt, for he was wiser then all men, yea the Ethan the Ezrahite, and Heman, Chalcol, and Darda, the sonnes of Mahol, and hys name was spoken of throughout all nations on euery side, and Salomon spake 3000. pro-
blemes, and his songes were a thousand and five. And the Queene of Saba, hearing the fame of Salomō, concerning the name of the Lord, came to proue him wyth harde questions, and she came to Jerusalem, with a very great trayne, but when she sawe & goodly building,

Of wisdom.

building, and costly apparell, of ¶ ministers, and bys
 drinke, & burnt sacrifices, she sayd vnto ¶ king, it was
 a true word that I heard in mine owne land of thy
 sayings, & of thy wisdom, howbeit I beloued it not
 till I came and saw it with mine eyes. And behold,
 the one halfe was not tolde me, for thy wisdom and
 prosperitie exceedeth the same which I heard of thee.
 happy are thy men, and happy are these thy seruants
 which stande euer before thee, and heare thy wyle-
 dome. And thou Eliaz, after thy wisdom of thy
 God, that is in thyne hand, let Iudges and arbi-
 trers, by my authoritie, to iudge all the people that
 is beyond the water, euen all such as know the lawe
 of thy God, and them that knowe it not, those see
 that ye teach. And whosoever will not fulfill the
 lawe of thy God, and the kinges lawe, let hym
 haue bys iudgement without delaye, whether it be
 vnto death, or to be rooted out, or to be condem-
 ned in goodes, or to be put in prison. This no-
 table example seemeth good, yea, and to be well
 considered of, amonge the true professors of Chri-
 stian religion; first to consider what a horrible thing
 it is, to goe about to peruert the scriptures, and la-
 cered worde of God, with manes lawes and inuenci-
 ons. Secondly, what a heinous offence it is be-
 fore God, in that the subiect shall either wilfully, or
 contemptuously goe about to make ordinances & lawes
 contrary to the precept and commandement of that
 the which the Prince hath determined by generall
 counsaile, and consent of ¶ whole realme, so long as it
 is to the aduancement of Gods glory, & true religion.

1. E/2. y.

S. iiij.

Now

The description

Hebber 13. Now when I asked my counsellers how these things might be brought to a good ende, there was one by excellent in wisdom, whose good will, truth, and faithfulness hath oft bene shewed and proued, which was also the principall, and next vnto the king: A man by name, which certified vs, howe that in all lands there was scattered abroade a rebellious folke, that made statutes and lawes agaynst all other people, and haue alwayes dispised the proclaimed commandementes of kinges, & howe for this cause, it were not to be suffered that such rulers should continue by you, nor to be put down, seeing now we perceane the same, that this people alone are contrary to euery man, vsing strange and other maner of lawes and withstanding out statutes and doctines, and go about to trouble the world with matters, that our kingdome should neuer come to good estate, and stedfastnes. Therefore haue we commaunded by such as is next vnder vs, appointing Arian, which is ordayned to roote out with the sword, all such aduersaries, and that there shall be no mercy shewed, and none sacker spared. We these meanes haue raigne in honour, and God so blessed them, that all that euer they went about prospered so long as they rebelled not agaynst his testimonies and lawes, the which he commaunded them to kepe. And also the scriptures say that they obeyed these princes with good zeale and attendance, so long as God his will as well defende them from oppression, as he did the princes by kinge from cruel enemies and rebellion. Shall a man be more iust then God, or shall a man be greater then his maker? Beholde he founde

Of VVisdome.

founde no truth in his seruantes, and in his angels
there was folly, how much more in them that dwell
in houses of clay, and whose fundation is but dust;
whiche shall be consumed as it were with a mothe.
They shall be smitten from the dawning to the eue-
ning, yea, they shall perish for ever, when no man
thinketh there on. Is not their royaltie gone away
with them? they shall dye truly and not in wisdom. *Iob. 11*
Should he that babbleth much be commended therein?
Should men geue eare vnto thee onely? Thou wilt
laugh other men to scorn: and shall nobody mocke
thee agayne? wilt thou say vnto God, the thing that
thou takest in hand is perfect, and that thou art cleane
in his sight? Oh that God would speake and open his
lippes agaynst thee, that he might shew thee out of
his secret wisdom, why he remembereth thee double
as he appointed to do, then shouldst thou know that
God had forgotten thee because of thy sinne. Should
God keepe your counsell, for then might ye be taken
for wise men. And be no leaders of the simple into
strange errors: solid imaginations of men. (What
plague can be greater vnto that realme where so many
sectes of religion is vsed: then the sufferance of
such to continue, truly no plague more greater, and
no offence more hainous, not onely agaynst the
prince, but most chiefest agaynst the almighty. Wast it
made before the hills? Hast thou heard the secrets
counsaile of God, that all wisdom is to life for thee?
Who geueth hire wisdom, or stedfast vnderstan-
ding? Commeth it through thy wisdom? Or by thou
the Lord? for the feare of the Lord is the beginning of
S. iiii. wise-

The description

Pro. 2.

wisdom. If good understanding haue all those that do thereafter. My sonne, if thou wilt receaue my wordes, and keepe my commaundementes by thee, that thou wilt encline thine hart vnto wisdom, as thy hart to vnderstanding: for if thou criest after wisdom, and callest for knowledge: if thou seekest after her, as after money; and diggest for her as for treasure, then shalt thou vnderstande the feare of the lord, & finde the knowledge of God. For it is the Lord that getteth wisdom; out of his mouth cometh knowledge and vnderstanding; and he hideth

Pro. 3.

Pro. 4.

by health for the righteous. Well is him that findeth wisdom, and obtayneth vnderstanding. Wisdom is more worth then precious stones, and all thinges that thou canst desire are not to be compared vnto her. Heare O ye children the fatherly exhortation, and take good heede that ye may learne wisdom, for I haue geuen you a good doctrine: forsake not my law.

Pro. 14.

Pro. 19

Jeremy 9

Wisdom relecth in the hart of him that hath vnderstanding, and it shall be knowne among them that are vblearned. Whoso loueth wisdom maketh hys father a glad man. Wherevnto thus sayth the Lord of hostes, beware of the vengeance that hangeth ouer you, and call for mourning wines and send for wise women, that they come shortly and singe a mourning song of you, that the teares may fall out of your eyes. Thus sayth the Lord also, let not the wise man reioyce in his wisdom, nor the strong man in hys strength, neither the rich man in his riches, but who so will reioyce, let him reioyce in this, that he vnderstandeth and knoweth me, for I am the Lord which doth

Of Peace.

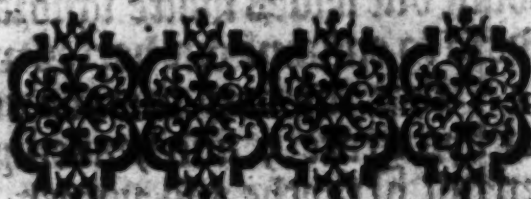
doth mercy righteousnesse and equitie on the earth.
Also thus sayth the Lord God, beholde I will bring *Ezechi. 28*
enemies vpon thee, even the tyrantes of the heathen;
these shall drawe out thy swordes bypon thy dewey
and wisdom and shall defoyle thy glory. *Wisdom*
shall not enter into a froward soule, nor dwell in thy *Sapi. 1.*
body that is subdued vnto shame. . Who so despiseth *Sapi. 2.*
wisdom and nourtur is vnhappy, and as for the
hope of such, it is but vayne, theyr laboures vn-
frentefull, and theyr workes vnprofitable. For as
much as all men be conceaued and borne in sin, and
that with out the free mercy of God, there were no
hope of saluation, let vs therefore arme our selues with
constant prayers vnto almighty God, to strengthen
vs with the wisdom of his holy spirite, that in all
our assayes, we may thereby be able to withstand our
aduersary the Idoll. Who like a roaring Lion sea. *1. Pri. 5.*
seth not, but goeth continually about, seeking whome
he may deuoure, yet forasmuch as our sauiour Christ
hath prom. ed, that to al that with hartly repentance
and true fayth turne vnto him, that on those he will
haue mercy, let vs therefore peld vnto God all ho-
nour, and count our selues moſte ignorant; and
pray the Lorde so to enflame our hartes with spiritu-
all wisdom, that we may thereby come to the
knowledge of his grace, and heauenly benedicti- *Al. 6.*
on. Steuen full of saythe and power, did great
wonders and miracles, amonge the people, then
there arose certayne of the sinagoge, which is cal-
led the sinagoge of the Libertines and Sireniters, and
of Alexandria and of Cilicia, and of Asia, disputing
with

The description

1. Cor. 1.

James 1.

With Steuen, and they could not resist the wisdom,
and the spirite which spake. Where constant faith
is, there is alwayes the spirite of Godes wisdom,
and to those that do continue therein, is everlasting
life. Hath not God made the wisdom of the worlde
foolishnes, for after that the worlde through wisdom,
knew not God, in þ wisdom of God, it pleased God
through foolishnes of preaching, to save them that be-
leue. For the Jewes require a signe, and the Greekes
seeke after wisdom, but we preach Christ crucified,
vnto the Jewes an occasion of falling, and vnto the
Greekes foolishnes, but vnto them which are called,
both of the Jewes and Greekes, we preach Christ,
the power of God, and þ wisdom of God. If any
of you lacke wisdom, let him aske of hym that
geneth it, euen God whiche geneth to all
men indifferently, and casteth no man
in the teeth, and it shall be geuen
hym: But let hym aske in faith,
and waver not.



69
Of Peace.

The description of Peace.

PeaCe being bled, according to þe commaundementes of our saviour Christ, among all faythfull christians, is not onely profitable to the body, but also to the soule, for peace signifieth the ioy of conscience, and turnes against the deuill our aduersarye. And generally the aboundance of all spirituall goodnes, because our finnes are forgiven vs by Christ. Abraham for that he is peaceably and quietly obeyed the commaundementes of the eternall and most mighty God, receaved the reward of everlasting ioyes, and also in that he beleued the promises of God, without any manner doubt or feare, offering up his onely sonne Isaac, and beleuing stedfastly that þe God which had created hym of earth and dust, was able to restore hym bys sonne agayne, peaceably went to fulfill the Lordes commaundement. Therefore þe lord blessed his whole posteritie saying: thou shalt goe with thy fathers in peace, and shalt be buried in a good age. Also when the great dearth and lacke of corne fell in the land of Canaan, Jacob sent his sonnes into Egypt to buye corne, and there they were knowen, of their brother Joseph, and as they returned homeward, they found their money in the sackes mouthes, at their returne backe agayne into Egypt, they came vnto the man that was the ruler ouer Josephes householdes, and sayde vnto hym: Oh sir, we came do'ne hether at the first tyme to buye foode, and as we came to an Inne it happened that we opened our sacke, and beholde every mans

T.ij.

money

The description

money was in his sacke, with full waight, and we haue brought it againe in our handes, and other money haue we brought also in our handes to buy foode, but we cannot tel who put our money in our sackes. And he saith: I peace be vnto you and feare not, your God and the God of our fathers hath geuen you that treasure in your sackes, I had your money. Herein is shewed that there was in them a quiet and peaceable conscience, not desiring more then that which was deu vnto them, and fearing also that the money being found in their sackes might be an occasion vnto them of a continuall seruitude and bondage, with sorrowfull myndes brought it agayne vnto the man, the which they had thought had formally receaued it. Herein they also shewed themselves not onely peaceable and quiet men, but also constant, and true dealers, desiring no more, then that which of right appertayned vnto the, this example may seeme very necessary and profitable among all the professors of Christianitie, whereby they may the better know how to vse their craft and occupying wyth truth and equitie. which beyng kept, bringeth all such to the peaceable haue of quiet immortalitie.

Leui. 26.

And if thou thus abide in my lawes and obserue my commaundementes, I wyll sende peace in the lande, and ye shall sleepe wythout any man to make you afraid, and I wyll rydde euyl beastes out of your lande, and there shall no sworde goe through out your lande, and ye shall chase your enemyes, and they shall fall before you vpon the sworde, and five of you shall chase a hundred, and a hundred of you

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Of Peace.

you shall put a thousande to flight, and your enemies shall fall before you vpon the sword, for I will haue respect vnto you and make encrease and multiply you, and set vp my couenaunt with you, and ye shall eate olde store, and carry out olde for the new. And the Lord spake vnto Moses, saying: *Phineas*. *Numb. 25*
hes the sonne of Eleazer, the sonne of Aaron the priest turned myne anger away from the children of Israell, in my gelosie, wherefore say, beholde I geue vnto hym my couenaunt of peace, and he shall haue it, and his seede after hym, euen the couenaunt of the Priestes office for euer, because he was gelous for his Gods sake, and made atonement for the children of Israell. When thou comest nygh vnto a Citie to fight agaynst it, offer them peace, and if they aunswere thee agayne peaceably and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee. By these pleasaunt examples is manifestly shewed the mighty power of God to al those that put theyr trust in hym, as for example, *Phineas* then which shewed hym selfe a true follower of the commandementes of God, and woulde in no wyse, suffer any thing to be done contrary to Gods precept, and therefore God made a couenaunt with him, and with his posteritie for euer. So likewise this sayde example, moueth all true Christians to be steadfast in the promyses of God, and not for vayne and transitory preferment, to colour or vse them, but wyth singlenes of harte do them, not regarding the person, but the cause, and in so doyng the re-
E.iii. Of

*The description
Of Peace.*



The Signification.

HE which standeth with a booke in his hand, signifieth quietnes and peace to the church of God: And the Woman signifieth the spouse and congregation of Christ, being married to the Lambe (Christ Iesus).

rewarde

Of Peace.

warde is as much in effect vnto all such, as euer it was vnto Phinies, or at any other that at any time haue geuen theyr mindes vnto the obedience of gods lawes. God graunt to all, such zeale vnto his word, that thereby we may haue the like rewarde that are now liuing in these present dayes. Moreover, when the children of Israell, had committed wickednesse in the sight of the Lord, and they being deliuered into the hand of Madian, yet the Lords compassion was such, that he chose Gedeon, and made him captayne ouer the children of Israell, and by his mighty power deliuered them, and the Lord sayde vnto Gedeon, peace be vnto thee, feare not, thou shalt not dye, for Gedeon after that he had sene the angell of the Lord, was in a great feare, and thought that he should haue dyed, saying, haue I therefore sene the angell of the Lord face, to face, that I should dye, then Gedeon made an alter vnto the Lord, and called it: The Lord of peace. Also the spirit of the Lord came vpon Jephthah, and he passed ouer to Gilead, and from thence vnto the children of Ammon, and Jephthah bowed a bow vnto the Lord, and sayde, if thou shalt deliuer the children of Ammon into my handes, then that thing that cometh out of my doores of my house agaynst me when I come home in peace from the children of Ammon shall be the Lordes, and I will offer it for a burnt offering, and the first that met him at his returne home, was his owne daughter. All the while the which the Philistines had gotten from the Israelites, the Lord restored them agayne, euen from Asarom, to Gathe, with the costes of the same, and
C. iiii. Israell

Judges. 6.

Judges. 11.

1. Reg. 7.

The description

1. Reg. 25. **I**sraell plucked them out of the handes of the Philistines and there was peace betwene Israell and the Amorites. Also consider the great kindnesse of Abigaell, the wife of Naball that churle, when Dauid sent x. of his young men vnto him, for that he had preserued his shephardes and shepe in the wilderness, saying, grette him in my name, and thus shall ye say: peace be to thee, and peace be to thine house, & peace be vnto all that thou hast: Beholde, I haue heard say thou hast shearers, now thy sheepe were with vs in the wilderness and we did them no spite, neither was there ought of thy flocke minished, vnto them; all the while they were in Carmell, aske thy laddes, and they will shew thee: wherefore let these young men finde fauour in thine eyes (for we come in a good season) and geue I pray thee whatsoeuer cometh to thine hand vnto vs, and vnto thy sonne Dauid, Naball hearing these wordes, sayde, what is Dauid, and what is his sonne of Isay, there is plenty of seruantes now adayes, that breake away euery man from his master, shall I then take my bread, my water and my flesh that I haue killed for my shearers and geue it vnto men, whom I wot not whēce they be, when the younge men perceaued the churlishnes of Naball, and that for the good done vnto him, to haue no recompence, returned and tolde Dauid, then Dauid commanded euery man to girde his sword to his side, and prepare themselves to destroy Naball, but Abigaell, Nabals wife seing the misery that was like to ensue on her husbände, for his churlishnes, provided certayne loaves, and parched corne, and wine and

Of Peace.

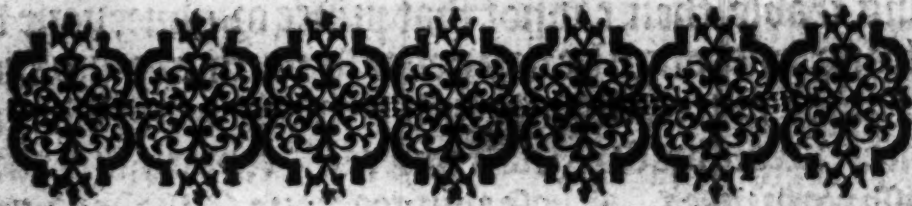
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and a 100. frayles of reasons, and 200. copnets of
figges to pacifie the wrath of David and cōde to mete
him in the way, vnknowing vnto her husband, and
as she came in the way, David met her, (and sayd vn-
to her) in vaine haue I kept al that this fellowe
hath in the wildernesse, and he hath quit me euill for
good. So and so do God to the enemies of David, if
I leaue any thing, that pertaineth vnto him, Abigail
seeing the scarcenesse of David agaynst her husband,
fel down at his feete, & desired him to leaue of his en-
terpryse and not to shed bloud, and so David with-
drew his hand, and receaued of Abigaell, that which
she brought vnto him, & sayd vnto her, go bp in peace
to thyne house, beholde I haue heard thy voyce, and
haue accepted thy parson. He that hath not peace of *Augusti.*
the hart, the mouth, and the acte, ought not to be cal-
led a christen man, wo be vnto them that had rather
haue the shewe of abundaunce, then to haue peace-
able quietnesse, for where the hart is fixed with the in-
ordinate desire of the world, there can neuer grow a-
ny prosperitie in the common wealth, for if the subiect
be in penury, and haue the lacke of suffisance, then is
it not onely a misery to the commons, but most of all
to the prince or magistrates, the kinges power ought
alwayes to rest in his subiectes. For if they be weake
and feable then cannot that prince or gouernour be
strong, although he had neuer so much aboundance
of golde or treasure, for such treasure being hid and
vnoccupied, bredeth most miserable reproch, and end-
lesse tormentes. These thinges haue I spoken vnto *Iohn. 14.*
you, being yet present with you, but the comforter
U. s. which

The description

which is the holy ghost, whome my father will sende
in my name, he shall teach you all thinges, and bring
all thinges to your remembraunce, what so euer I
haue sayde vnto you, peace I leane with you, my
peace I geue vnto you, let not your hartes be greued,
neither feare, ye haue heard how I sayd vnto you, I
goe and come agayne vnto you. The Lord is euen at
hand, be not carefull, but in all thinges shew your
petition vnto God in prayer and supplication, with
geuing of thankes. And the peace of God which
passeth all vnderstanding, kepe your hartes and
mindes in Christ Iesu. Grace be with you
and peace from him which is, and which
was, and is to come, and from the 7. spi-
rites which are presente before hys
throne, & fro Iesus Christ which
is a faithfull witnesse, and first
begotten of the dead, and
washed by from sinne, in
his owne blood, and
made by kinges
and princes
vnto

God his father be glory, and dominion for
euer more, Amen.



The

Of Purgatory.

The fetching of soules out of purgatory.



As much as the Antichristians haue
a place among themselves imagined,
a place the which they call purgatory,
and so affirming it, and that through
their power they are able to bring
soules departed out of hell into the
purgatory, and also to sende soules thither at their
pleasure and will, I haue thought good to search the
scriptures, to the intent to see if there had bene any
such word or place, as by their writings is alleaged, &
there is neither word nor place in such sort to be found.
But sith they affirme such a place to be, I thinke in
dede, as many as goe thither, whē they are deade, do
leauē their winding sheetes behinde, for at oke, which
seemeth y^e such Prelates may put y^e more cloth in their
Ephod & Tunicle, and Rochet, els it is to be thought
those relickes should not be made so holy. And for the
anoyding of such superstitious imaginations, I haue
thought good to nominate so many places of y^e scrip-
tures as do alow this third place, which they cal pur-
gatory, but nought there is to be founde as hereafter
shewed. In y^e first of y^e holy Euangelist S. Mathew
is written these wordes, he shall bring forth a sonne,
and thou shalt call his name Iesus: for he shall saue
his people from their sinnes, all this was done to ful-
fill that which was spokē of the Lord by the prophet
Isay in his viij. chapiter, saying: Beholde a mayde
shalbe with childe and shall bring forth a sonne, and
they

The description

they shall call his name Emanuell, which is by interpretation God with vs, which name was geuen vnto Christ, because he being God was as Paul witnesseth found like vnto vs in all thinges, sinne onely excepted. Also in the 2. chapter of S. Marke the Evangelist is written these wordes, when Jesus saw their faith, he sayde to the sicke of the paulsey, some of thy sinnes are forgiven thee, and there were certayne of the Scribes sitting there & reasoned in their hartes saying, how doth this felow blaspheme, who can forgive sinnes, but God onely. Herein they shewed themselves altogether ignorant, not crediting him, for all the miracles that he had done and shewed among them, in like doth the Pope and his fraternity, beholde the scriptures but nothing at all vse them as they ought to do, but altogether to their owne imaginations, in as much as they haue done and do maintayne a purgatory, a place to punish the soules in, after they be departed this life at their pleasures, which is nothing but mere falshood and deceit, ye and also are not ashamed to say that by vertue of trentall Masses, pardons, and dirgies, they are able to redeme those that are passed this life from all paynes and tormentes. O wretched congregation, O generation of vipers, that are not ashamed so superbiously to brage and so arrogantly seeke to deface the truth of the liuing God, for as there is but one true and liuing God, no more is there any other sauour and redeemer then God in Christ Jesus, which suffred for all men vniuersally, and he it is that worketh our salvation, and none but he. Si quis peccauerit: aduocatum habemus

Of Purgatory.

*Non habemus hic manētē civitatem sed futuram inquirimus. Heb. 13.
Beati qui ad cenam nuptiarum Agni vocati sunt. Apoc. 19.*



*Verbum Dei comburens gladius,
Omnia parata venite ad nuptias. Math. 22.*

*bemus apud deum Iesum Christum iustum, ipse est propi-
tatio pro peccatis nostris. If any man thine, yet haue
we an aduocate with father Iesus Christ, the righte-
ous*

The description

Math. 11.

teous, and he it is that obtaineth grace for our sinnes, for he was wounded for our offences, & smitten for our wickednes. Venite ad me omnes, qui laboratis, & onerati estis, & ego reficiam vos. Come vnto me all ye that labour and are laden, and I will refresh you. He saith not go to John, Peter, or Paule, much les to eyther Pope or Cardinal, that any mā should pray vnto, but only and soly vnto him which died on the Crosse for our sinnes, and rose agayne for our iustification, now must it plainly appeare (as it is most euident) that the Pope is an hypocrite, a lyer, & deceauer, going about to robbe God of his honour, in þ he taketh vpon hym to forgeue sinnes, being a miserable & wretched offender himselfe, wich none can do but God only. Christus

1. Pet. 3.

femel pro peccatis passus fuit, iustus pro iniustis, vt nos adduceret deo. Christ hath suffred for sinnes, the iust for the vniust, for to bring vs to God, and was killed as pertaining to the flesh, but was quickned in the spirit. Sanguis Iesu Christi emundat nos ab omni iniquitate. The

Psal. 137.

bloud of our Lord Iesus Christ hath purged vs from vs from all our sinnes. Non mortui laudabunt te domine, neq; omnes qui discendunt in infernum. The Deade prayse not thee O Lord neither all they þ go downe into silence. How then can Pope or Prelate rayse them vp, & forgeue sinnes, when the Lord hath sayd, that none prayse him that are gone downe into the silēce. O blinde guides, here the blinde leade þ blind, and so both falleth into the ditch. Quomodo facti sunt

Psal. 73.

indolationem subito defecerunt, perierunt propter iniquitatem suam. O how sodenly do they consume, perishe and come to a fearefull ende, that seeke to maintaine their
their

Of Purgatory.

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their hypocriticall deuises, before þ true words & documents of our saviour Christ Iesus, as shall be shewed by þ life of holy S. Dunston, a saint of þ Popes owne making. Anno. 958. John þ xij. helde þ Papacie at Rome þ space of 4. yeares 10. monethes, some authors write þ he reigned 9. yeares 3. monethes, & 5. dayes, and was strike of a deuill, as he was lying on bed with a mās wife, and so dyed within 8. dayes folowing. This is he of whom the bie word rife. Be as mery as Pope John: Unto this holy vicar of Satan & successor of Simon magus went Dunstone out of England to be confirmed Archbishop of Cantebury: As soone as he was returned againe to England, by authority of this most execrable monster and wicked Antichrist, he gave a strait commandement, that Priests out of hand should put away their lawfull wiues, whome that brute conuined hypocrite called the vessayles of fornication, as more playnely appeareth in the actes of the English botaries. Now to returne to the former place of purgatory. King Edwine, hypon the day of his Coronation, lay with Alfiga or Alfigina hys Concubyne, hauing then no wife. Dunstone being at that tyme but a munke and Abot at Glassebury, and beyng very nere the place, came and plucked them both violently from the bedde, and brought them before the Archbishop Wdo, threatening þ woman suspension, for the which the king after that exiled the sayde Dunstone into Flaunders, and wrought the munes many other displeasures. When King Edwine was dead the Archbishoppe of Flozance, for the good well that

Polichronicon.

Bale.

M. Bale.

U. ill.

The description

that he bare vnto Dunstone, wrote this lie of him
as followeth. Whē king Edwine was departed this
life, & deuils came & caried his soule to hel, Dunstone
knowing therof caused his soule to be take from & de-
uils & to be put into their sained purgatory, with lie &
al. Polichronich saith & whē Dunston comaunded &
deuils to leane & soule of Edwine, that one devil spake
and said, had not Dunston ben, they stil mought haue
tormēted him. But & strength of their requiem Mas-
les were of such abhominable operation & they could
kepe him no longer. Thus these shameles rebels, the
offspringes of Sathan, are not ashamed to confirme &
say this to be true, which is most pernicious & filthy,
God for his mercies sake opē the eyes of all obstinate
papistes & hinderers of his word that while the light
of his glorious gospell shineth among vs both they
and we all may embrace the light, and not to ruine
hedlong into the vale of darkenes where is weping
wayling and gnashing of teath and endles woes for
euer continuing, remember the wordes of our sau-
our Chyriste which he spake ouer Ierusalem sayng,
Ierusalem Ierusalem, quā occidis prophetas & lapidas eos
qui mittuntur ad te, quoties volui congregare filios tuos,
quemadmodum auis nidum suum sub pennas et noluisti.
O Ierusalē Ierusalem, which killest & prophets and
stonest them that are sent vnto thee, how oft would
I haue gathered thy children together, as the Hen
gathereth her nest vnder her winges, but ye would
not let these few ensamples be sufficient. Consider wel
of them and prayse them as they are worthy, slye fa-
bles and cleare to the veritie and then no doubt God
will extend to vs his mercy Amen.

Problemes.

Sathan flourishing, Vertue decreaseth,
Vertue flourishing, Sathan consumeth:
If will haue desire to forward intent,
Both forward and will in the end will be spent.

As Fides, and Fallax, be not of one kinde,
So vice with vertue can neuer agree: Light and
darkenes.

Wice will to vice, as euill by kinde,
When vertue shines bright, strange sightes you shall see.

A seruauit I had, both trusty and true,
Full of obedience, and very diligent:
Yet euill in maners full well did ensue,
In darkenes condemned no time to repent. Sathan,
the weyde.

When earth by his vapour shall fume to the heau,
That nothing may cause such spacious to see:
Beware in the end it turne not to Leau,
And so of thy head neuer cured to be. To orby
care.

When Phaeton whipped, his hostes gan runne,
The world to compasse, as he then thought:
But soill, sone displeased so full a sonne,
And all his intent consumed to nought. The ouer
throw of
the enemy.

Where maunt long lieth not looked vnto,
The Dopes they deuoure, and wast some the corne:
Yet all not consumed for all they can do,
When fier a proch, then better vnbayne. Some call
it open
we weild.

When Crocadill weepeth, and lieth full lone,
Then danger nere creepeth, it haue none take:
And the asse for pasture both neigh with swine,
Then Fallax from falshood se thou forsake. Sathan,
the weyde.

The Wiper his kinde, doth bite and kepe,
By resemblance of Ides, with an outward she:
So ire once kindled, causeth some to wepe,
And like will to like as all men well knowe. Crab
the
The

The description

Whil: he
is vntwi-
ned so kepe
him.

The Oke that is grene, and fresh in his kinde,
The Iuy once spred, and on the tope take holde:
By little and little, his force is vntwinde,
And the Oke once fallen, then nedes must vnfolde.

Such as
can or may
see see, lest
when ye
would ye
shall not.

As spring of sommer, the goates doe delight,
And Aquaries would be in Leon place:
The force of Philomisos may some lose his sight,
And causelesse to forget, eche knowne face.

Do not
thoughtfully
lose thy
time.

The Snayle once boyde, his house cannot gett,
Where substance of body is utterly spent:
For life to see light that once might haue set,
And house in the ende by tempest is rent.

Fear not
of persecu-
tion.

When Leo by force his pray doth seke,
By Venus assent and thinkest not to misse:
Philogines with heate may cause him to grée,
So greate is his power, deuoyde of all blisse.

The grea-
ter mischief
mudgeth the
lesser.

When Vulcan with force hath done what he can,
With hammers and sledges to hollow the ground:
Yet Philamertia the enemy of man,
Surpasseth his force, and grudgeth the wound.

Hepe fight
while ye
haue it, the
might is at
hand.

Where the hogge is filled with vntoonted swill,
And the Ape is vled to thinges not meete:
There deadly drinke full soone doth kill,
To late to morne, lesse cause to weepe.

This may
come to
passe.

When golde into copper are changed in one,
And Acteons dogges are filled with pray:
Then enery pore passer shall dwell alone,
And of theyr whole liuing shall haue no may.

God
grant by
his mercy.

When Bon. in. to. ner. ye. be. to. some,
His banner displayed in place where he would:
Then I, as Ioylesse, may say vnto you,
With Pictas belaieth once that he would.

while

Of Doome.

While Sol with his beames, so fresh geneth light,

And Ely witheth Zabeth long to raigne:

Then pray to Iehouah we lose not that sight,

In whome consisteth our profite and gayne.

All such as are wise bise iudgement by measure,

We not to rash, a solution to geue:

And so it may chauce some to perseuer,

Such better to vnderstand, the matter to attaine.

FINIS.

Of the day of doome, And comming of the
Lord, wherein is containe the rewarde of the faithfull,
the reprobate go into euerlasting fier.



Behold, heauen and the heauen of hea-
uens is the Lords, and the earth with
all that is therein, notwithstanding,
the Lord had a lust vnto thy fathers to
loue them, and chose theyr seede after
them, euen you, aboue all nations, as
thou seest this day. Circumcise therefore the foreskin
of your hart, and be no more stifnecked: for the Lord
your God, is God of Gods, and Lord of Lordes, a
great God, a mightie, and a terrible God, which re-
gardeth no mans person, nor taketh giftes: he doth
right vnto the fatherlesse and widdow, and loueth
the stranger, to geue him foode and rayment, loue ye
therfore the stranger also, for ye were strangers your
selues in y^e land of Egypt. Thou shalt feare y^e lord thy
god, & him onely shalt y^e serue, to him shalt thou cleaue
and sweare by his name, he is thy praise & thy God,
that hath done for thee these great & terrible things,
which

Ex. ij.

Pray to
God here
help.

Deut. 10.

The description

which thine eyes haue sene. Thy fathers went down
into Egypt, with 70. soules, and now the Lord thy
God hath made thee & multiplied thee as the starres
of heauen, consider most gentle reader, the mercifull-
nes of so puissant a creatour, that would not the death
of a sinner, but that he should be conuerted and turne
from his wicked wayes, if not, that then where he
promised life, he will rewarde with horrible death,
take heede therefore, and be constant in all truth vnto
the ende, and God will preserue thee, and on all
those that haue no loue vnto his word, among suche
doth God let slip false prophets to deceaue them. And
therefore God shall sende them strong delusion, that
they should beleue lyes, that al they might be damned
which beleue not the truth, but haue pleasure in vn-
righteousnes, and those which withdraw the faithful
from the truth of the gospel. Whoso dwelleth vnder
the defence of the most highest, shall abide vnder the
shadow of the almightie, a thousande shall fall beside
thee, and ten thousande at thy right hand, but it shall
not come nigh thee, yea with thine eyes shalt thou
beholde, and see the rewarde of the vngodly. God be-
ginneeth iudgement at his owne house: for he sendeth
tribulations, and afflictions vnto his church. If ye be
rayled vpon for the name of Christ, happy are ye,
for the spirite of glory, and the spirite of God resteth
vpon you, one theyr part he is euill spoken of: but one
your partes he is glorified, see that none of you suffer
as a murtherer, or as a theife, or an euil doer, or as a
busy bodie in other mens matters, if any suffer as a
christian mā, let him not be ashamed, but let him glo-
rify

2. Tess. 2.

Psal. 121.

1 Pet. 4.

rly God on his behalfe, for the time is come & iudgement must begin at the house of God, if it first begin at vs, what shal the end be of the which beleue not the gospell of God, and if the righteous scarcely be saved: where shal the vngodly & sinner appeare, wherefore let them that suffer according to the will of God, commit their soules to him with well doing, as vnto a faithful creator. Riches helpeth not in the day of vengeance, but righteousness deliuereth from death, the righteousness of the iust shal deliuer them, but the wicked shal be taken in their owne vngodlines. If we had truly iudged our selues, we shoulde not haue bene iudged, but when we are iudged of the Lord, we are chastened, because we should not be damned with the world. Merely, verely, I say vnto you, the tyme shall come, and now is, when the dead shall heare the voyce of the sonne of God, and they that heare shall liue, for as the father hath life himselfe, so likewise hath he giuen to the sonne to haue life in hymselfe, and hath giuen hym power also to iudge, in that he is the sonne of man. Maruaile not at this, the houre shall come, in the which, all that are in the graues, shall heare his voyce, and shall come forth, they that haue done good into the resurrection of life, and they that haue done euill, vnto the resurrection of damnation. For God so loued the world that he hath giuen his only son, that none that beleue in him should perish but should haue euerlasting life, for God set not his son into the world to condemne the world, but that the world through hym myght be saved, he that beleueth on hym shall not be condemned, but he that beleueth not is condemned already, because

Pro. 10.

Iohn. 5.

Iohn. 3.

The description

Iohn. 12.

he beleueth not in the name of the only sonne of God. He that refuseth me and receaueth not my wordes, hath one that iudgeth hym, the wordes that I haue spoken, they shall iudge hym in þe last Day. There shall

Psal. 87.

goe a fire before hym and burne hys enemies on euery side, hys lightnes gaue shine vnto the worlde, the earth saw it and was afrayd. The Lords comming shalbe heard like a great noyse fro the Citie, and shall reward hys enemyes on a sodayne, euen as the tra-

Esay. 66.

Rom. 13.

uayling of a wife whē she bringeth forth a mā childe, or euer she suffer the paine of the birth, and anguish of the trauayle. The night is passed, and the Day is come nye, let vs therefore cast away the dedes of darkenes and let vs put on the armour of light. Let vs walke honestly, as it were in the Day light, not in eating and

1. Theß. 5.

drinking, neither in foolishnes, as strife and enuiyng, but put ye on þe Lord Jesus Christ, and make no prouision for the flesh, to fulfill the lustes of it. Of þe times and seasons brethren ye haue no neede, that I write vnto you, for ye your selues know perfectly that the Day of the Lord shal come euen as a theife in þe night, when they shall say peace and no daunger, then cometh on them sodayne destruction, as the trauayling of a woman with childe, and they shall not escape, therefore let vs not sleepe, but watch diligently for the comming of the Lord, that at our calling we may be found occupied in all God exercises, least being found idell, we perish in our owne iniquitie, and so come to destruction both of body & soule. Examine therefore euery mā amōg your selues, and so spende þe dayes of this troublesome pilgrimage, that in þe ende we may come

Of Doome.

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come and appeare at þ generall day before þ eternall iudge, who shall iudge all flesh according to theyr desertes, and let vs most chiefly pray vnto God, so to ayde vs wyth his holy spirit against the temptacions of Sathan, that at our appearance we may be found lawdable and glorious in the sight of that most pure and immaculate lambe Iesus Christ, and to receaue þ blessed benediction, when he shal say, come ye blessed childzen into my euerlasting kingdome prepared for you from þ beginning of the world. (And to þ reprobate & wicked ones, goe ye wicked into the infernall hell prepared for you, the deuill and his aungels.) Let all faithfull hartes pray vnto God and alwayes glorify his most blessed name, vnto the which God be all glory, power, and dominion, for euer, and euer. Amē.

*Math. 25.
Ex misere-
cordia.*

Ex merito.

A Smalle reward, I looke to haue,
Of such as do the truth despise:
No whit at all, I mynde to craue,
But further truth in any wise.

All flesh is frayle and soone doth rotte,
As doth the flower in the fielde:
When man is gonne, full soone forgotten,
Therefore in tyme to truth do yelde.

Lament all flesh that liuing be,
With brymsh teares and blubbyd eyes:
Then after death you shone shall see,
The christall glasse of light to shine.

Which glasse is Christ our Saviour,
That for vs all his blood hath shed:
Peide vnto him all might and power,
Our only ioy and supreme head.

Let fickle fancie not you mone,
From him which can both kill and saue:
For like as gold, so will he proue.
It light you way to late to craue.

FINIS.